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## LITERATURE.

*Principles of Economics.* By Prof. Alfred Marshall. Vol. I. (Macmillan.)

*Natura non facit saltum*, the motto which Prof. Marshall has adopted, is not altogether appropriate to a treatise which advances the position of science as it were by leaps and bounds. But the adage well describes one peculiarity of Prof. Marshall's work—his hesitating to draw lines of demarcation where Nature has not. Thus, the classical antithesis between market and natural (or normal) value is here almost obliterated. The idea of a "market" is gradually extended so as to cover not only those sales at which the whole stock of a perishable commodity, like fish, must be disposed of on the same day, but also that slow adaptation of supply to demand which may extend over years and even generations. A rough and practical distinction may indeed be drawn between long and short periods. For example, suppose the demand for fish to be considerably and permanently raised; old boats would be pressed into the business, the coasting fishermen would strain every nerve; and accordingly, during a "short period," the price of the article would rise. But in a "long period," new boats would be built, new fishermen bred, and the increased organisation of the business might be attended with a decline of price. Whether the period be long or short, in general the equalisation of supply and demand is determined by the action of two opposite forces. "While demand is based on the desire to obtain commodities, supply depends on the overcoming of the unwillingness to undergo discommodities." Those who isolate one of these factors as exclusively the cause of value violate the symmetry of Nature.

"The 'cost of production principle' and the 'final utility principle' are undoubtedly component parts of the one all-ruling law of supply and demand; each may be compared to one blade of a pair of scissors. When one blade is held still and the cutting is effected by moving the other, we may say with careless brevity that the cutting is done by the second; but the statement is not one to be made formally and defended deliberately."

When Jevons says that *value depends entirely upon utility*,

"this statement seems to be no less one-sided and fragmentary, and much more misleading, than that into which Ricardo often glided with careless brevity, about the dependence of value on cost of production."

Another instance in which Nature is continuous, though economists have been desultory, is thus introduced.

"As in spite of the great differences in form between birds and quadrupeds there is the fundamental idea running through all their frames, so the general theory of the equilibrium of demand and supply is a fundamental idea running through the frames of all the various parts of the central problem of distribution and exchange."

"Value or Distribution and Exchange" is the significant title of the last part of the volume, the seventh book—the crowning height to which the steep paths trodden in the earlier investigations lead up. In the fifth book, the principle of supply and demand is treated generally, without respect to the incidents of particular markets. This arrangement, though undoubtedly the most scientific, is not without its disadvantages. For, as the human mind is incapable of receiving perfectly abstract ideas, it is necessary to clothe the generalities of the preliminary disquisitions in some concrete circumstances. Thus discussions relating to one and the same species of bargain—for instance, the determination of the rate of interest—must be sought in different portions of the volume. And the student may complain that he is not sufficiently assisted by the index in bringing together all the remarks relating to the same topic.

The general principle of competitive bargaining having been powerfully grasped, the specific properties of the different kinds of markets are delicately discriminated. Of this more detailed part of the work we have only space to say that the peculiar worth which high authority attributes to "middle axioms" is here fully realised. We recommend the economist who wishes to test this judgment to write out, before reading the latter part of the *Principles of Economics*, what he himself has to say in answer to questions like the following: What are the peculiarities in the action of demand and supply which determine the wages of the labourer, or the profits of the employer? Then let him compare the suggestions of his own memory and meditation with our author's original and exhaustive treatment of the subject. He must be a very great, or a very small, man who, in making this comparison, does not recognise his superior.

With respect to many of the transactions comprehended under the head of Distribution and Exchange, especially with regard to rent in the sense of surplus remuneration, the student will have to unlearn some doctrines which have become fashionable. He will have to learn again some of the economic classics which have become unfashionable. Prof. Marshall shows reason for believing that "even in our own generation, when as much intellectual activity has been devoted to economic studies in other countries as in England, nearly all the new constructive ideas are found to be but developments of others which were latent in the older English work." The mists of ephemeral criticism are dispelled. The eternal mountains reappear in their natural sublimity, contemplated from a kindred height.

We are referring especially to the theory of competition. With respect to monopoly, the French mathematical school have been Prof. Marshall's chief forerunners. Im-

proving upon Cournot and Dupuit, he deduces very striking and important conclusions as to the respective interests which monopolists and consumers have in high or low prices. The same addition to price will (in general, with certain reservations) cause greater detriment to consumers in the case of commodities subject to the law of diminishing returns, including presumably many necessities, than in the converse case. An analogous paradox is true, in the abstract, of a tax imposed by a government. Theoretically it might be advantageous to tax necessities, in order to obtain the means of bountying luxuries. So far is it from being *a priori* true that governmental interposition can only work mischief. It is not, indeed, to be expected that a government, still less that a monopolistic company, should have regard only to the interest of the consumer. Prof. Marshall entertains a conception which we might describe as a sort of mixed utilitarianism, according to which the interest of the consumer does not "count for one," as Bentham would say, in the calculations of the monopolist, but only for a fraction, as compared with the monopolist's own interest. These are not mere theoretical refinements. Prof. Marshall applies his principles to the case of a proposed government-undertaking in India, and confutes the maxim that "an English ruler should engage in no enterprise that will not produce an income sufficient to defray the interest on the cost."

These elaborate deductions are not performed without the aid of a peculiarly powerful *organon*, the mathematico-economic calculus introduced by Cournot, and independently developed by Gossen, Jevons, and Prof. Walras. Prof. Marshall's example fully justifies the remark, which he makes with reference to Cournot, that mathematicians of high calibre

"may use their favourite weapons in clearing a way for themselves to the centre of some of those difficult problems of economic theory, of which only the outer fringe has yet been touched."

He has solved

"a class of economic problems which cannot be safely treated by anyone of less genius than Ricardo without the aid of some apparatus, either of mathematics or of diagrams [representing the relations of economic forces]."

We should be inclined to put out of court "anyone of less genius" who may controvert the abstract theorems to which we have referred without having mastered the mathematical conceptions on which they rest. The part of the work which is thus raised above ordinary criticism is probably more extensive than the author has explicitly stated. Many passages read as if they were translations from mathematics; for instance, the Note on barter—so important in its bearing on the labour market—with the difficult distinction between "*an equilibrium*" and "*the equilibrium*" (p. 397), or the, to many readers, puzzling statement that "free competition tends to make each man's wages equal to the net product of his own labour" (p. 547). A more explicit use of diagrams and symbols at such passages might have assisted one class of readers in fully appre-

hending the writer's meaning, and prevented another class from thinking that they had done so, when they had not.

Prof. Marshall affords no countenance to the supposition that algebra or geometry can dispense with the analysis employed by the older economists. Mathematical reasoning is barren, unwedded with appropriate conceptions. It is remarkable that Jevons should have missed some of the very ideas which his mathematical method was peculiarly adapted to seize. We may allude to his somewhat wooden theory of distribution which Prof. Marshall long ago criticised in the *ACADEMY* (April 1, 1872). It was there that, as far as we know, first was stated the important principle: "Just as the motion of every body in the solar system affects and is affected by the motion of every other, so it is with the elements of the problem of political economy."

Referring to our author's earlier utterances, it may not be out of place to guard against the possibility of the reader being occasionally affected like the illiterate spectator of "Hamlet," who thought that the play was full of quotations. Some of Prof. Marshall's leading ideas have been more or less fully expressed in his earlier book, and in certain papers which, though unpublished, have not been unknown. The light of dawn was diffused before the orb of day appeared above the horizon. Must we complete the metaphor by adding that a little cloud obscures the risen sun? We allude to the painfully small print in which the author has shrouded all his mathematical disquisitions and much of his curious miscellaneous information. This type may be described as considerably more excruciating than that of the *Economics of Industry*. It may be hoped that in subsequent redactions of these works the author, or his publisher, will not see fit thus to aggravate the natural difficulties of the subject.

We should not do justice to the varied excellence of Prof. Marshall's work if we dwelt only on its more abstract and, so to speak, Ricardian side. Here are concrete details concerning the technique of industry, explanations of machinery as interesting as the classical description of pin-manufacture, though, it must be confessed, not so apt to fix attention by a quaint felicity of style. But the division of labour has made such advance, since Adam Smith wrote, that perhaps it is not reasonable to expect at the present day that epigrams and science should be manufactured together. Nor is our author's style deficient in the grace which is apt to attend usefulness. We dare say that the superior persons who, like Macaulay, turn with ever fresh avidity to the drier passages of Thucydides may be delighted with a diction dense with thought and fact.

There is one element in Prof. Marshall's work which we should search for in vain, or rather find in much smaller qualities, among the older economic classics—the modern element, the spirit of the age, which prompts the questions:

"Is it necessary that large numbers of the

people should be exclusively occupied with work that has no elevating character?"

"How far should Government regulate the management of railways and other concerns which are to some extent in a position of monopoly, and again of land and other things, the quantity of which cannot be increased by man?"

There is reason to expect that Prof. Marshall's answers, to be given in the second volume, to these and other burning questions will be peculiarly instructive and authoritative. For, on the one hand, perhaps more decidedly than any other first-rate economist, he has declared against the pretended harmonies of economic optimism; he has broken with the "hangers on of the science who used it simply as an engine for keeping the working-classes in their place." In this course he has indeed been preceded by great thinkers—by Prof. Wagner and Prof. Walker, by Jevons and the living English philosopher who has best taught that the art of political economy does not necessarily consist in inaction. But in some sense more convincingly Prof. Marshall addresses an *argumentum ad hominem*—an argument adapted to the intelligence of the bourgeois economist when he reasons that, even taking no account of the inequalities of distribution, and assuming that a shilling is not more an object to the poor man than to the rich man, still it would be theoretically possible for a government by fiscal arrangements admittedly within its province, by a nicely adjusted system of taxes and bounties, to increase the welfare of its citizens. This reasoning directed to commercial interests seems particularly calculated to destroy that idol of the market place, unlimited *Laissez faire*. While thus recoiling from extreme individualism the author may be suspected of leaning towards a moderate socialism. He is indignant at the

"moral torpor which can endure that we with our modern resources and knowledge should submit patiently to the continued destruction of all that is worth having in multitudes of human lives."

But, on the other hand, his profound study of the play of those motives which he calls "normal"—of the remote consequence of that part of human conduct which is regular and predictable—has separated him from those whom in a former work he disparages as "impetuous socialists and ignorant orators." While feeling that the "strength of Karl Marx's sympathies with suffering must always claim our respect," he perceives that the argument of the great Socialist which claims the authority of Ricardo "is really as opposed to the general tenor of his [Ricardo's] theory of value as it is to common sense." Unconsidered proposals for confiscating the interest of capital and shortening the hours of labour find no favour with the author of the *Principles of Economics*. He deprecates the hasty adoption of measures "which resemble the patent medicine of a charlatan, and while quickly effecting a little good sow the seeds of widespread and lasting decay." He regards the diseases of society neither in the spirit of confident quackery, nor with the stupid indifference of selfishness easily

persuaded that nothing can be done. He desires with the desire of an enthusiast that the opportunity of leading a "life that is worthy of man" should be obtained by all. He deliberates upon the means to that great end with the cautious sagacity of an economist who has probably made fewer mistakes than any other equally original writer on the most difficult of the sciences.

F. Y. EDGEWORTH.

*Essays Speculative and Suggestive.* By John Addington Symonds. (Chapman & Hall.)

THE reader rises from these two volumes with the sense of having been in contact with a mind of much versatility and range, which has taken the art and literature of various times and lands for its pasturage, and has developed a power of assimilation not uncommensurate with the large capacities of its appetite. The actual addition which these essays make to the original thought of our time may hardly, on examination, prove to be large; in reading them we never feel the thrill, the excitement, not far removed from a kind of awe, which accompanies a sudden sensation of having broken new spiritual ground, or passed, by some happy adventure of the intellect, into a tract of mind which has hitherto remained inviolate and virgin. The footprints of former travellers are indeed everywhere visible; but in following Mr. Symonds's lead we are still grateful for a guide who can point out features of interest which the intrepid explorers, busied in naming mountains and tracking the sources of rivers, left unrecorded and unobserved.

In the essay with which the first volume opens, Mr. Symonds presents with attractive lucidity his conception of the philosophy of evolution; but, in the paper which comes next, "On the Application of Evolutionary Principles to Art and Literature," we find his use of the word "evolution" somewhat confusing, if not self-contradictory. He sets out with the implied intention of tracing a law of development in artistic and intellectual products identical with that which physical science recognises as operative in the world of material phenomena; but presently we find that he is using the term "evolution" in a sense practically undistinguishable from "growth," or from the passage of an individual organism through successive stages of maturity, decay, and dissolution. Before long, indeed, we become not a little bewildered by the protean character which the word "evolution" assumes in Mr. Symonds's hands. While on one page it seems to mean nothing more than a legitimate tendency in art and literature from the homogeneous to the heterogeneous—an inevitable subdivision involving the exchange of a normal simplicity for a no less normal complexity; on the next it appears rather to denote degeneration from primitive largeness of structure towards a loose mass of dismembered atoms, and at times the word looks like a mere synonym for a process of disintegration and dispersion, ending in exhaustion and extinction. Presently—so fluid and elusive is Mr. Symonds's use of it



—the word changes colour and signifies, apparently, the dissipation of an original fund of motive force by means of innumerable minor radiations of the initial energy. And yet, again, we find it employed simply as a compendious phrase for a cycle of crescency, culmination, and decadence. Now, it is in the result of the gradually accumulated modifications of structure incidental to the reproductive process in animal life that what we commonly agree to call Evolution is seen; and similarly we require a survey of, at the very least, a series of generations of artistic or literary creators to enable us to infer the operation of an evolutionary principle in art or literature corresponding to that which is visible in the field of biology or anthropology. And just as, from the sheer necessity of limiting the elasticity of words, we do not commonly speak of the journey of a single human being from the womb to the grave as a manifestation of the evolutionary principle, whereas we may speak of the emergence of the typical Englishman from the ferment of ethnic elements which went to his making as such a manifestation, so in like manner we may talk of the progress of English fiction from Smollet and Fielding to Mr. Stevenson or Mr. Shorthouse as an evolution; but it would introduce some confusion of language to speak of the evolution of George Eliot, the author of *Romola*, from George Eliot, the translator of Feuerbach. Yet this latter is, by analogy, quite Mr. Symonds's way of using the word, as applied, for example, to the rise and decline of the Elizabethan drama. From Marlowe to Shirley the Elizabethan drama, in form and on the whole in spirit, is really a single organic growth, and to talk of its evolution *within that period* when we simply mean its passage through volcanic and explosive youth to ripened beauty and strength, and its subsequent descent into fatuous senility, is surely to confound ideas, as well as to institute analogies between classes of mental and of physical phenomena which admit of no real parallel. And if we take a more extended survey—reviewing, say, English poetry from Chaucer to Tennyson—it is permissible to doubt whether any law of succession even remotely allied to the Darwinian development-principle can be discerned; for the history of literature, taking periods as wholes, seems often in great measure like the history of party government, a record of total changes of front, periodic reversals of policy, by which one age becomes an abjuration and angry renunciation of its predecessor, to be itself abjured and angrily renounced in turn. Thus, there is room for doubt as to whether literature—a long series of oscillations as of a pendulum—is in its ultimate elements one whit more progressive than geometry. At any rate, when we reflect upon the rather slight ethical advance which literature has made during the tolerably spacious interval which separates the author of the Book of Job from the author of *La Terre*—two representative writers of their times—it becomes increasingly difficult, in applying the evolution-hypothesis to literature at all, to apply it in the optimistic sense which identifies it with ascent moral and spiritual.

When we pass to the other essays composing these volumes—which deal more with concrete subjects, and less with theory and speculation—we are frequently struck with the admirable order and arrangement of ideas which, individually not always of first-class importance, are made to contribute to an interesting collective result. About Walt Whitman nothing more sane and temperate in the way of appreciation has been written than the paper on “Democratic Art;” and it is serviceably illustrated by some excellent quotations from Whitman's vigorous prose, always so very much better than his—well, than what his admirers probably call his poetry. Our author treats Whitman with generous sympathy, though in reality one cannot but think that it is Whitman's specific attitude towards the facts of life—an attitude, on the whole, of immense though somewhat startling reasonableness—rather than his really abortive attempt at an artistic presentation of those facts, which fascinates his enthusiastic critic, who, moreover, cannot sanction such a violent rupture with tradition as Whitman advocates.

“Why,” says Mr. Symonds, “should we seek to break the links which bind us to the best of that past from which we came? Achilles has not ceased to be a fit subject for a poem or statue, because we discern heroism in an engine-driver.”

Throughout both of these volumes we come upon numerous passages which are not only exceedingly good in themselves, but are especially salutary at the present moment. Thus:

“From time to time critics arise who attempt to persuade us that it does not so much matter what a poet says as how he says it, and that the highest poetical achievements are those which combine a certain vagueness of meaning with sensuous melody and colour of verbal composition. Yet, if one thing is proved with certainty by the whole of literature down to our own time, it is that the self-preservative instinct of humanity rejects such art as does not contribute to its intellectual nutrition and moral sustenance. It cannot afford to continue long in contact with ideas that run counter to the principles of its own progress. . . . Poetry will not, indeed, live without style or its equivalent. But style alone will never confer enduring cosmopolitan fame upon a poet. He must have placed himself in accord with the permanent emotions, the conservative forces of the race; he must have uttered what contributes to the building up of vital structure in the social organism, in order to gain more than a temporary or a partial hearing.”

In his use of words Mr. Symonds habitually combines a scholarly precision with a laudable freedom from pedantry. We have heard his style criticised as unduly ambitious in tone, yet it has surely the merits of an efficient instrument which obediently serves its author's will. It is, however, a style not too rich in animal vigour; and it is without surprises, without those charms which startle and waylay us—those incalculable and beautiful apparitions from some unsuspected ambush of personality. But if Mr. Symonds's prose manner does not often, like one of Mr. Coventry Patmore's domesticated angels, “reward us” with that

“variety  
Which men who change can never know,”

neither, on the whole, does it tease us with any worse monotony than the monotony which results from almost invariably sound thought, just apprehension, luminous generalisation, and masterly utterance. Between the aesthetic epicure or exquisite literary voluptuary like Mr. Pater, and the purely intellectual connoisseur of men and books and epochs, like Mr. Leslie Stephen, Mr. Symonds occupies a place perhaps scarcely so well defined as theirs, but not less necessary to be filled; and he fills it worthily, by virtue of the trained judgment and varied erudition which he always has at command.

WILLIAM WATSON.

*The New World of Central Africa.* With a History of the First Christian Mission on the Congo. By Mrs. H. Grattan Guinness. (Hodder & Stoughton.)

As secretary of the East London Institute for Home and Foreign Missions, Mrs. Guinness has been personally associated with more than one of the various schemes which have been organised for the evangelisation of Central Africa since the field for such work was prepared by Stanley's memorable expedition “Through the Dark Continent.” In her official position she had access to much valuable information, of which good use is made in this account of the foundation and subsequent vicissitudes of “the first Christian Mission on the Congo.” There were Christian Missions on the Congo, and especially in the native state which gave its name to that river, over three hundred years ago; and so successful were they that at one time the “Emperor of San Salvador” and all his subjects were supposed to have renounced heathendom, and embraced the Roman Catholic religion. But that, as we here learn, was only “an idolatrous and corrupt form of Christianity differing from paganism only in name,” popery being “a corrupt and corrupting religion,” a “baptized paganism,” and so forth. This early propaganda being thus ruthlessly brushed aside, the honour of being the “first” Christian Mission in the Congo basin is claimed for “The Livingstone Inland Mission,” whose history forms, if not the chief subject, at least the *raison d'être* of the present volume.

It is extremely instructive to watch the progress and issue of this enterprise, as here described by one of the officials connected with it from first to last. From a first attempt in an entirely new and difficult field, mistakes and disasters were of course inseparable; but while admiring the perseverance and heroic courage with which its unselfish object was pursued, one cannot but wonder at the ignorance, rashness, and lack of foresight which seemed to fly in the face of that Providence to which appeal was being continually made. Founded early in 1878, immediately after the main results were known of Stanley's great expedition, it took the title of “Livingstone,” because, in a moment of enthusiasm, Stanley had suggested that the great artery of the Lualaba-Congo should henceforth be known by that name. The suggestion fell flat; but the title remained, and later proved a source of no

little confusion in the public mind between the different Livingstone Missions of the Congo and Nyassa regions.

The mission was founded on what is called "an evangelical but interdenominational basis"; and after some research it gradually appears that by "interdenominational" is meant a body open to all comers, at least to Protestants of all sects willing to work for the common good. But most of the staff appear to have been Baptists; and this circumstance probably saved the undertaking from total collapse, by facilitating its absorption in the American Baptist Missionary Union after six years of a chequered, though not altogether useless, existence. Despite tremendous misfortunes, and almost crushing calamities, with a death-roll swollen beyond the usual high average, even for Africa, much pioneering work had, at least, been accomplished in a blind, dogged sort of way.

Characteristic of this intrepid spirit was the attempt made to obtain a footing in the country by the first batch sent out to the Congo estuary in 1878, without any preliminary arrangements for their reception in this new and unknown region. After a short delay at Boma, they purchase a large canoe, and make their way over to the native settlements of Masuka and Nokki, where "they threw themselves right in amongst the heathen." Soon after they are joined by the Rev. Mr. Craven, one of the pioneers and victims of the enterprise; and he is obliged to report that

"Masuka is a deadly place, this time of change very sickly, heat and cold both bringing on illness. The scorpion and serpent bring danger on land, the alligators swarm in the water, and there are other dangers too numerous to mention."

All are presently down with the fever, and Mr. Craven himself is so weak that in four days after landing he is "unable to cross the room." Then some young men, scarcely out of their teens, are sent out, or allowed to go out, with the result that might have been foreseen. Such was "the bright and beloved young brother, William Appel," who sailed in May, arrived in June, and died in July, 1882. Mr. Appel was of a heroic temperament, full of zeal and indiscretion alike, and his useless sacrifice startled even the Home Mission.

"After we had studied the letters giving details of this fresh catastrophe, we perceived that his life had indeed been in one sense thrown away, and that, with a little more prudence and discretion, it might in all probability have been preserved for many a year. Dr. Sims reported that he had, in his usual active energetic way, exerted himself after his arrival exactly as if he had been at home. Just before his fatal illness he had walked in the hot sun thirty-two miles in two days, climbing rocky and difficult paths from sea-level to a height of 1600 feet, and taking no rest afterwards. He had been advised to take less exercise, but was unwilling to be idle. The result was fever! He was taken ill at nine at night on Tuesday, July 18th, and gone before sunrise on Saturday."

Then, to conclude this deplorable list of blunders, somebody asks, "Why not use donkeys as beasts of burden in Central Africa?" And forthwith a batch of twenty-

five are shipped from Madeira, and some grand schemes are arranged, the success of which, however, depends on the still unsolved problem whether donkeys can be made to work in Central Africa.

"This alas, proved a delusive hope, and its failure shipwrecked the whole scheme! The experiment was as complete a failure as the attempt to introduce oxen [read elephants] for the journey from the east coast to Tanganyika, and after much loss of time and money it had to be abandoned. . . . One donkey after another died, till the twenty-five were reduced to half a dozen, and Mr. McCall determined to abandon the attempt to use them, and to get on without their help, which has indeed proved to be only hindrance. It was a sore disappointment, and it was not clear why the poor beasts failed. Whether the fatigue was excessive or the food did not suit them, or whether they ate something poisonous, their owners were never satisfied. But it was evident they were no use on journeys, and the hope of help from a beast of burden had to be abandoned."

To all this was added the failure of the Mission to make converts; at least none were made until it passed into the hands of the American Baptist Union. In fact, the preachers of the Gospel began at the wrong end, and started on the gratuitous assumption that the natives are not in a primitive but in a fallen or degraded state, hence are capable of rising to the Christian level, of understanding the sublime and metaphysical truths of the Christian dispensation the moment the hour of awakening arrives. This fatal error, which lies at the root of the failure of missionary work throughout the world, is put in her naive way by Mrs. Guinness, who objects to Prof. Drummond's regarding the Africans as affording a picture of primeval man, adding:

"We regard them rather as the sin-degraded descendants of originally purer, wiser, and happier races. Geography, history, and language all point to the conclusion that Africa was peopled from the north-east; that is, across the Isthmus of Suez, the Red Sea, and the Persian Gulf, from Asia, the cradle of the race. This Scripture and science alike prove. Now degradation spreads in ever-deepening shades over the continent, from north-east to south-west, until we reach the scarcely human inhabitants of the Kalahari Desert. Degradation, like death, is the wages of sin. . . . Sin reigns in Africa, and sin which, in spite of their heathenism, the people know to be sin."

These arguments need not here be discussed; but note the result. Mr. Richards, who tells us that for six years he failed to make a single convert, though afterwards more successful, visits a native village, where the people are holding a kind of pandemonium over a woman apparently suffering from rheumatism. His interference is rejected; he asks them to listen, and they tell him to go away. Then

"they became angry; but unconsciously to them, I hardly know how, I managed to interest them at last in the works of God. I told them the story of the six days' work of creation, and, after describing each day's work, asked them: 'Why not worship Him who made all these good things?' The question, 'Who makes your food grow?' seemed especially to interest them, and they acknowledged that God made everything. Again I asked: 'Why not then

worship Him?' There was a grunt of approval from many. I went on, and told them about Christ the Redeemer, and asked them to close their eyes while I prayed to God. They did so. I did not forget to ask healing for the poor woman in my prayer. . . . A thunder-storm came on, and we had to make our way home as quickly as possible."

This reads like an anti-climax, and certainly betrays a strange lack of humour in the writer. But one cannot but feel that "Christ the Redeemer," with the implied doctrine of the atonement, must have been as far above the comprehension of these savages as was the cause of the thunder-storm.

It remains to be stated that, after four years of "suspended animation," or of *nirvana*, in the life of the American Baptist Missionary Union, the Livingstone Inland Mission resumed an independent existence last year under a new name, and apparently under better auspices. The progress of the new Congo-Balolo Mission, whose first station was established at Mulonga's on the Lokunga in April, 1889, will certainly be watched with great interest. The field of its future operations is one of the finest in all Africa; for the great and intelligent Ba-Lolo nation occupies nearly the whole of the magnificent tableland enclosed north, east, and west by the vast horse-shoe bend of the Congo. Several Englands could easily fit into this space, which has a population of certainly not less than ten millions, who may be described as typical Bantus. In physical appearance and mental capacity they are farthest removed from the pure negro, and approach nearest to the Hamitic type. Mrs. Guinness, who gives some illustrations of Ba-Lolo heads, rightly remarks that

"the most casual observer cannot fail to notice the remarkable contrast between this and the negro-head. The high forehead and fine mental development, the comparatively delicate lips and lower jaw, the aquiline nose and the general intelligence are an index of the Ba-Lolo character. . . . Intelligent, industrious, and friendly, the Ba-Lolo are scarcely to be called savages. They understand division of labour; farmers, gardeners, smiths, boat-builders, weavers, cabinet-makers, armourers, warriors, and speakers are already differentiated among them. They occupy only a low plane of civilisation as yet, but they have begun to emerge from barbarism."

All lovers of human progress will wish every success to the mission, which has undertaken to instruct and elevate in the social scale the powerful Ba-Lolo nation, on whose acceptance or rejection of Western culture largely depend the future destinies of Congoland.

Some of the illustrations of this work are really atrocious, while others have done service before, though not the worse for that. There is a large and good map of Central Africa, which, however, does not show the discoveries of the Emin Pasha Relief Expedition, having been issued before those discoveries were available for general purposes.

A. H. KEANE.



"THE STATESMEN SERIES."—*Life of Charles James Fox*. By H. O. Wakeman. (W. H. Allen.)

It would hardly be a paradox to say that the difference between the political temper of 1890 and of 1790 may be measured by the difference between an eminent biographer and his subject, between Sir George Trevelyan and Charles James Fox. To this generation of reading politicians—a small species in a world-wide genus—the name of Fox is little more than a peg on which to hang anecdotes, and an example with which to point morals. His fame, even as an orator, is but traditional. The principles of the great Whig leader were inapplicable or out of date before his followers returned to power. His speeches are rarely quoted for their eloquence and never for their wisdom. Politics at present demand, in those who pursue the laborious calling which is termed public life, two things at any rate: domestic respectability, and a practical and business-like attention to affairs. These are almost indispensable in a modern statesman; they were not the shining qualities of Fox. It is true that we have politicians who would scarcely be reputable churchwardens or efficient railway directors: it is true also that considerable periods of Fox's life were highly domestic and decorous, and that no one could be a better man of business when he liked. But in the main the contrast is great. Fox, beginning life as one of the boy-statesmen of the pocket-borough age, was for years almost as much the chastened libertine of politics as of private life. A born rhetorician, a classicist by taste and education, he became the prince of debaters, the archetype of the political man of feeling. But, orator though he was and statesman though he was, it is as the gambler of Brooks', the mentor of Prince Florizel, the gladiator of the Westminster election, that he survives for us. We look for eloquence and wisdom to Burke, for eloquence and wit to Sheridan, for eloquence and patriotism to Pitt. Fox seems to us to have been as spendthrift of his talents as of his fortunes.

There is no way of writing his life that can very much modify this impression, which is the growth of years. Sir George Trevelyan's fascinating book does not remove it. Lord John Russell's book is not read—is perhaps unreadable—and having no index can only be referred to by men of abundant leisure; but he cannot elevate Fox into a hero or a prophet even of the Whig faith. Mr. Wakeman charges himself with no mission of regeneration towards his subject, nor with any feat of paradox. For thirty years Fox's life is so nearly connected with the general political history of England that the limits of a volume in this series prove rather Procrustean; but Mr. Wakeman's work is, on the whole, adequate and satisfactory. It is brightly and pleasantly written. And if it is rather too much in the style of a minor Macaulay, this may be attributed to the fact that it is the life of a Whig statesman written with considerable Liberal sympathies; and if it presents no new portrait, it is at any rate a convenient

and fairly just restatement of older and rather inaccessible materials.

Mr. Wakeman gives a very clear and interesting account of how Lord Rockingham was succeeded, not by Fox, but by Lord Shelburne, and how Fox came to leave Lord Shelburne and to coalesce with Lord North. When, under the odium of continued disaster and mismanagement in America, Lord North's administration fell, the king, still battling against the hateful necessity of accepting as his ministers the Rockingham Whigs, had applied to Shelburne to construct him a ministry out of the fragments of Lord North's party and the followers of Lord Chatham. Shelburne had declared against the concessions of independence to the American colonists; and the King hoped that he might be able to bring the war to an end, while retaining the hold of England over America. But Shelburne saw that in such a position he was certain only of disaster; by a little present loyalty to Rockingham, he would be certain to succeed him in the leadership of the great Whig connexion. He elected to support Lord Rockingham, and the King was compelled to submit to a hateful and repulsive necessity. But in the short interval before Rockingham's death, Shelburne had to avail himself of all the skill he could command to discredit Fox, who was undoubtedly the most able and popular man in the ministry and his most serious rival for the leadership. The task was all the more difficult because, to the regular Whig connexion, Shelburne himself was far from being acceptable. His own skill in intrigue, unaided by Fox's singular want of skill in political management, might have been insufficient. In the questions arising out of the conduct of the Paris negotiations, Fox was in the right and Shelburne was in the wrong; but by his own dexterity and Fox's want of finesse, Shelburne contrived to discredit Fox, to make him impossible as Lord Rockingham's successor, and to prepare for an administration of his own on Lord Rockingham's death.

But Shelburne's administration, brilliant as were its prospects, was doomed to be short-lived. He concluded the Treaty of Versailles, an achievement meritorious in itself; yet that treaty led to his fall. The conclusion of the American War had completely altered the general position of parties. It was the conduct and prosecution of the war that had been the great question on which parties had hitherto been divided. That line of cleavage was now gone. Points of approximation appeared among Lord Shelburne's opponents, widely divided as they had seemed; at the same time his own colleagues and followers began to disagree among themselves. They found his personality almost insufferable; they suspected his trickery to Fox in the previous summer; they resented his alien intrusion into the leadership of the Whigs. On the other hand, Lord North and his followers felt the Treaty of Versailles to be almost a national treachery; to Fox it was personal perfidy. Then followed a celebrated but ill-fated coalition.

"On the 14th of February everything was prepared. Fox and Lord North met at the house

of George North, and arranged terms of alliance. Lord North agreed that the system of government by departments should be abolished and the direct power of the king over the administration checked. Fox acknowledged that economical reform had gone far enough, and both consented that parliamentary reform should be an open question. Upon these terms all former animosity was laid aside. An amendment to the address on the peace was drawn up by Lord North, which Lord John Cavendish was to move and Fox support; and if, as was expected, the division list showed a majority for them, they were to form a combined administration based on mutual goodwill and confidence."

When the coalition fell, Fox left office; he in a sense effaced himself for the rest of his life. Throughout the French war he was the sentimentalist and not the statesman; and Pitt and the conduct of the war at large suffered for the want of a more practical leader of the opposition. Politically, Fox can hardly be said to have had a creed; he had only impulses and enthusiasms. Neither by training nor by natural endowment was he the man to have formed a faith at once capable of inspiring a party and of being practically applied to affairs. The Whiggism of the great revolution families was almost worn out; to the new Whiggism of the parliamentary reformers Fox himself contributed very little. He did not grapple with that immense mass of social and legal abuses upon which the reformers of the first three decades of this century exercised themselves. He was not a Mackintosh, nor a Wilberforce, nor a Grey. He supported reforms fathered by others; but they owed little to his assistance. He was happy in the enunciation of the most generous principles, and impotent to translate them into practice. Always himself epicurean and dilettante, he could hardly make of his public efforts a better success than he made of his private life. Impulsive and warm-hearted, prone to exaggeration, eager for combat, he denounced injustice and his opponents with sincerity and zeal. But he was indolent, he was inconsistent, and he was mentally unthrifty; and we associate with his name years of party failure, in which the Whigs learnt indeed useful but unpalatable lessons, but learnt them with little aid from their leader. It was a passage through the wilderness, with a Moses fainéant to guide them, for whom there was no promised land. As Mr. Wakeman puts it:

"Fox himself steadily maintained throughout his career a consistent appeal to Whig principles as the kernel of his political faith. He rarely made a speech in the House of Commons in which he did not profess his intense, almost blind, admiration for the British constitution; but these were phrases which by the end of the eighteenth century had become little more than phrases. To a politician of Walpole's day Whig principles meant distinctly the supremacy of parliament over the prerogative, party government, and religious toleration. It was summed up in the motto of the Revolution of 1688—Civil and Religious Liberty. The British constitution had an equally distinct meaning. It meant a government in which political power was divided between the crown, the ministers, and parliament, but in which the aristocracy had the real ascendancy. But by the end of the eighteenth century the phrases understood in this sense had become unreal. No Tory,

however reactionary, thought of disputing the supremacy of Parliament, the necessity of party government, or the advisability of religious toleration; and although opinions differed as to the exact limits which should be placed on the influence of the crown or of the people in the government, no one doubted that the chief control should be vested in the aristocracy. Thirty years later, on the contrary, they had again become intensely real. They had acquired a new meaning. In the cold shade of opposition the Whig party had learned the doctrines of Free Trade from Adam Smith, and of Utilitarianism from Bentham; they had seized Parliamentary Reform from the nerveless hands of Pitt; and in the mouths of Grey, and of Russell, and of Althorp, these time-honoured phrases meant the ousting of the crown from political power, the supremacy of the middle classes, the domination of commercial objects in politics, and religious equality. Fox bridges over the gulf which separates these two conceptions of Whig principles. He it is who enabled the programme of 1832 to be carried out by the same party which was overthrown by George III. in 1770. . . . The independence of Parliament, civil and religious liberty, the glorious constitution of 1688, had got to be formulae as hollow as the immortal principles of '89 sound to us now. . . . But in Fox's mouth they had a very definite meaning. They meant the crushing of the royal influence in government, the establishment of a responsible prime ministership, the reform of parliament, and the removal of political disabilities from Nonconformists. But here again, as in matters of external policy, he stopped short just where he should have gone on. In all these questions he was content to play the second part, to follow where others led. . . . It is fatal to his reputation as a serious statesman that not one of them was during his lifetime permanently associated with his name. It is to his honour as a politician that they all received his support. It was to the advantage of his party that by his support he was enabled to pass them to his followers as a legacy of which they could make better use than he had done."

J. A. HAMILTON.

*Ignatian Difficulties and Historic Doubts.* A Letter to the Dean of Peterborough by R. C. Jenkins. (David Nutt.)

*Ece iterum Epistolae Ignatianae!* Such I suspect will be the exclamation of the theological student who chances to take up this very able pamphlet, or who glances at the subject of this article. He will probably call to mind the recent labours of the late Bishop Lightfoot on the same theme, and will remember the general verdict of the ecclesiastical organs that the Bishop's opinion was to be considered final. Briefly, that opinion was in favour of the authenticity of the version of the Ignatian Epistles known as the Medicean. Mr. Jenkins apologises for venturing to disturb the great "calm of acquiescence" with which the Bishop's conclusion has been received. I suspect he has partly overrated, partly assigned to wrong causes, this alleged acquiescence. No doubt Bishop Lightfoot's learning and the elaborate research he had devoted to the question compelled the deference of those who had not investigated it, and who were predisposed in favour of the episcopal and sacerdotalist claims which are the chief feature of the Ignatian Epistles from a controversial point of view. But much of the calm of acquiescence among critical scholars was a well-

founded indifference to results which conflicted with the general consensus of ecclesiastical historians as to the organisation and polity of the Church of the first three centuries. It was not to be supposed that the agreement of all competent critics who had no ecclesiastical interests to subserve could be rudely set aside by writings whose authenticity had always been, to say the very least, an open question. Whatever Bishop Lightfoot might claim on certain textual and traditional grounds to have demonstrated would, on further consideration, be compelled to find its historical sequence and level. This inevitable course—as I venture to think it—of historical judgment has been accelerated by Mr. Jenkins's pamphlet; and now the question of this version of the Ignatian Epistles may be considered settled—not in the sense advocated—but in that opposed to Bishop Lightfoot's conclusion.

The gist of the controversy is set forth in a passage which Mr. Jenkins quotes from Dr. Richard Lipsius, the well-known professor of Jena, whose competence to pronounce on the issue is superior even to that of Bishop Lightfoot himself. In a letter to Mr. Jenkins, Dr. Lipsius says:

"I am still fully convinced that the form of these letters (which embraces the seven) cannot possibly be derived from Ignatius. The learned and acute performance of the much-lamented Bishop Lightfoot has not altered my judgment in this respect. I agree with you fully in the view that the representation of the power of the bishops is incompatible with a writing of the second century."

This general position Mr. Jenkins himself elaborates in a series of arguments, some of which no doubt have been urged before; but all of them are presented with a combined terseness and lucidity which cannot be too highly commended. The aggregate force of the whole seems to me altogether irresistible. I have not space for more than an indication of the scope of the argument, and for two quotations which illustrate most felicitously Mr. Jenkins's able method of handling it.

He rightly dwells on that feature of the Ignatian Epistles which from the commencement of the controversy aroused the suspicions of their critics, viz., their purposive or tendential character. Their incriminated—i.e., episcopal—passages bear on their very face the mark of having been introduced for hierarchical purposes. Like the forged Decretal Epistles, with which they share a most suspicious resemblance, they attempt an *ex post facto* justification of the episcopal or papal element after that feature had disclosed itself in the evolution of the Church. The proofs of this are patent to every unprejudiced critic. Dr. Baur, e.g., had already pointed out the very suspicious resemblance which the episcopal passages bear to one another; and Mr. Jenkins follows up his reasoning by observing—what I believe every impartial reader of the Epistles must have noted for himself—the strange and incongruous manner in which the episcopal passages are introduced, to the utter neglect and disturbance of the context. The forgery, in point of fact, is not only obvious, but it is

painfully and obtrusively obvious. The claims of episcopacy are not only made, but they are asserted in an extravagant form and with a reckless insistence which in itself is sufficient to warrant suspicion. As Mr. Jenkins puts it—

"The episcopal element which, merging the individual in the community, the Christian disciple in the Church, delivers him into the hands of the bishop to be moved and moulded by him as though he were a lifeless object—a corpse—*tanquam si cadaver esset*. The autocracy of the bishop is to extend even to the thoughts and opinions of those under him. He is to be to them in the place of God and Christ. Nothing is to be done without him. They are to know him as they know God. He is to be to them as the type or image of God, a kind of present Deity."

Mr. Jenkins's strongest argument is that in which he elaborates the remark of Dr. Lipsius—that the representation of episcopal power in Ignatius's Letters is incompatible with a writing of the second century:

"We affirm," says Mr. Jenkins, "that the pictures of the primitive church given us by Justin Martyr, Tertullian, Irenaeus, Clement of Alexandria, Origen and (though last, not least) the recently discovered *Διδαχὴ* are incapable of being brought into the most distant reconciliation with that which the Ignatian Epistles place before us. There is not a single figure in them which recalls the image of Christianity as its early apologists have represented it. This contrast must appear most conspicuously to all who remember their beautiful and simple description of the earliest Christian assemblies and the primitive Christian teachers. All these we should have to surrender if we could accept the strange theory that a hierarchy closely resembling that of the Jewish Church had suddenly sprung up to supersede it; and that the Christian worship, instead of growing up out of the synagogue, had sprung from the temple."

It would be difficult to add to the argumentative force or the felicitous expression of this argument. Into further considerations as to the Ignatian Epistles, such as the comparative value of the different recensions, we need not now enter. They may possibly occupy the attention of critics for some time to come; but as to the Medicean and any other version containing the episcopal passages, Mr. Jenkins, following in the wake of other critics, may, as it seems to me, be regarded as having given them their final and unanswerable quietus. For the future they must be consigned—in company with the forged Decretals and similar hierarchical impostures—into that large limbo of ecclesiastical unveracities whence they ought never to have been permitted to emerge.

JOHN OWEN.

#### NEW NOVELS.

*The Love of a Lady.* By Annie Thomas (Mrs. Pender-Cudlip). In 3 vols. (White.)

*For Value Received.* By Thomas Cobb. In 3 vols. (Ward & Downey.)

*Caste and Creed.* By Mrs. Frank Penny. In 2 vols. (White.)

*The Mysterious Stranger.* By C. H. Thorburn. (Digby & Long.)



*The Dead Man's Gift: a Tea Planter's Romance.* By Herbert Compton. (W. H. Allen.)

*Heir and no Heir.* By the Hon. Albert S. G. Canning. (Eden, Remington & Co.)

*Strange Crimes.* By William Westall. (Ward & Downey.)

*Zebel.* By Lillie Crane. (Eden, Remington & Co.)

THE earlier works of Mrs. Pender-Cudlip were bright with a promise which has never been fulfilled. More than average success was predicted for the author of *Denis Donne*, but candour compels us to say that each of her later novels has been thinner and weaker than its predecessor. There is no merit whatever in *The Love of a Lady*; it is utterly and irredeemably commonplace. The characters are of the flabbiest description, and their actions are foolish in the extreme. Not one of them begets real sympathy in the reader. Kitty Daubeny, the girl artist, is undoubtedly the best of them, but even she allows herself to be made a plaything of by Rowley le Breton. This Breton is the hero of the story, if hero there be; but he is a weak creature, and dangles after an old flame in the person of Mrs. Marchant, a handsome but volatile woman, who has married for money a man twice her age. The way she keeps her former lover in tow, not allowing him to look with admiration at any other woman, would be scandalous did it not make Breton look like a fool. All this time also Breton himself is married to a lady who has been "captured" by a spiritualist medium and impossible monstrosity named Agnes Hewlett. To this extraordinary being Mrs. Le Breton writes respecting Mrs. Marchant and her husband:

"Leave that wicked syren who lured him to sail upon the treacherous sea of her false love, and then left him wrecked upon the rocky shore of desertion and disappointment, and come back to soothe the last days of your loving cousin."

The ugly and bony Miss Hewlett—who indulges an illicit passion on her own account for Rowley le Breton—does as his wife wishes her, and persuades the feeble Mrs. le Breton to leave all her wealth to her, in the hope that the young widower will marry her. This Le Breton has the sense to resist. He falls into poverty after his wife's death and takes to novel writing (a story of his being illustrated by Kitty Daubeny); but he is not successful in this line, and becomes a commercial traveller, &c., breaking more female hearts at Dublin. The fickle Mrs. Marchant at last transfers her affections—if her feelings can be dignified by that term—to Gerald Daubeny, the brother of Kitty, and things are ultimately made pleasant all round. But, speaking seriously, all this is "poor stuff." We are quite sure that in calmer moments, and after an impartial examination, Mrs. Pender-Cudlip herself must be forced to the same conclusion. It is with much regret that we say this; but there are far too many worthless novels written already for one who has done such good work to add to the number.

Mr. Cobb's *For Value Received* deals with a supposed murder. Suspicion strongly points to the younger son of Sir Hastings Edenbridge as the culprit. The victim is his own brother, and heir to the baronetcy and estates, so that to all appearances Arthur Edenbridge is the only person who has anything to gain by his being put out of the way. Lily Armytage, sister of the vicar of the parish, loves Arthur and is beloved by him; and much of the story is occupied by the recital of her acts of devotion to screen her lover. To obtain possession of an incriminating handkerchief she even gives a written undertaking to marry her vulgar but wealthy neighbour, one Smellie, who has discovered the handkerchief, and by its means connects the crime with young Edenbridge. Things look very black indeed when, through the efforts of the Rev. Eustace Armytage—who is a fine type of the manly country parson—the atmosphere begins to clear, and Arthur Edenbridge is exculpated of the crime; but as this is the author's secret, it would be unfair to divulge it. The incidents mentioned above by no means exhaust the interest of a story which, if not striking as regards literary talent, will yet be read with genuine pleasure. The character-drawing is fairly successful; but Mr. Cobb has still something to learn as regards the art of construction.

*Caste and Creed* will be a strange revelation for English men and women who are unacquainted with the bitter effects of the rigid adherence to caste in India. As Mrs. Penny remarks,

"The sad contrast between the philosophy of the Hindus' sacred books and the existing practice of their religion is startling; whilst the gorgeous pageantry of their festivals makes the simple Christian worship appear cold and unattractive."

The incidents which form the basis of the narrative are devoid neither of interest nor of important lessons. Donald Anderson, a Scotch merchant of Trichinopoly, marries a fascinating native woman of Southern India, and they have a daughter who is extremely beautiful. She is educated in England; but on her return to India, her mother makes desperate efforts to bring her over from Christianity to Brahminism. Calling to her aid one of the high officials of the temple, they attempt to coerce their unwilling victim, and at last absolutely use force to compel her to embrace the native creed. How she is rescued just in the nick of time is told with much skill and energy. Some of the immoral aspects of the idolatrous worship of the Hindus are lightly touched upon; but Mrs. Penny has successfully avoided exaggeration and false sentiment. She is to be commended for drawing attention to the condition of our Eurasian fellow-subjects in India, and endeavouring to elicit a wider sympathy and consideration for them.

It is really astonishing to note what conceptions of literature may obtain with some people. *The Mysterious Stranger*, for example—a romance whose action takes place partly in Canada and partly in England—is a farrago of puerilities and improbabilities.

The story opens with a ridiculous escapade on the part of a young lady, whose foolish conduct ultimately leads to a charge of murder against the hero. There is no justification for works of this kind, whose publication ought to be severely discouraged.

The story of tea-planting in the Himalayas, by Mr. Herbert Compton, is written with considerable *verve*, although it lacks finish. But the narrative never flags, and Denis Durand—the hero who fails at tea-planting, but picks up an enormous fortune out of a bed of sapphires—is a manly fellow whose varying fortunes will be eagerly followed. He has many narrow escapes, as regards both life and fortune; but he successfully grapples with all the villainous plots against him, and eventually wins the hand of Sibyl Adair. There are both humorous and pathetic episodes in this volume, the sketch of poor Jack Boyce and his sad farewell to life being especially touching.

Mr. Canning is a bright and vivacious writer; and his *Heir and no Heir*—a tale of the North of Ireland at the close of last century—will serve to pass away a pleasant hour or two. The author is happy in his delineations of character.

The only fear we have in connexion with such works as Mr. Westall's *Strange Crimes* is that they may engender morbid tastes. The volume before us is a gruesome record. Discussing the utility of this class of literature, the author observes of his own sketches that,

"in addition to their undoubted psychologic interest, the light they throw on human nature, and the information touching the manners and customs of foreign nations which they incidentally afford, the following stories have a high moral value."

But this is begging the question. For medical and legal experts, this long array of brutal murders may have a distinct value, and they also throw an interesting side light upon French and German jurisprudence; but for the general public it is difficult to see how they can be of the least service. If they teach indirectly that the way of transgressors is hard, their repellent details can only have an injurious effect upon many minds. The stories are well-told; but the question is forced home upon us, *Cui bono?*

In *Zebel*, Miss Lillie Crane traces the career of the daughter of an English officer and an Arab woman. She possesses great beauty, and wins the heart of Sir Francis Stanmore, a Kentish baronet. A black-hearted rival, however, manages to compromise Zebel, though she is perfectly innocent; but in the end, owing to the good offices of a burlesque actress on her death-bed, the lovers are reunited, and live happily ever afterwards. The story is in no way noticeable from the literary point of view.

G. BARNETT SMITH.

#### SOME EDITIONS OF POETRY.

*La Commedia Di Dante Alighieri.* (Londra: Rivingtons.) Messrs. Rivingtons have published the Italian text of the Divine Comedy in one crown octavo volume of 500 pages. The paper and the type are good. The colophon is inscribed "Edimburgo, Impresso da T. e A.

Constable, nil mese d'Aprile 1890." To the publishers, and to the printers, our best thanks are due for this creditable and charming edition. Dante is given without the encumbrance of notes, or the distractions of commentators. The account of his death, and the simple criticism of his work, are reprinted from Villani's *Storia di Firenze*; and the editor has added a brief advertisement in which he says that he has followed the text of Witte, though he has not neglected other great authorities, and sometimes he has preferred the readings demanded by common sense. We believe that Mr. A. J. Butler is responsible for the text of this new edition. All English students of Dante are under obligations to him already for his excellent versions of the "Purgatory" and the "Paradise," and they are now indebted to him still further for this careful and scholarly text. We can only suggest two things which might add to the comfort of Mr. Butler's readers. The one is, that the lines might be numbered down the margins, either in tens (as Mr. Butler's other texts are numbered), or in threes, like the beautiful Berlin edition; the other is, that all speeches should be distinguished by inverted commas. Dr. Carlyle and Mr. Butler distinguish them invariably from the rest of the text in their English versions; and, for English readers at any rate, we cannot imagine why the Italian text should not be treated in the same convenient and sensible manner. Mr. Butler says, in his short preface, that the study of Dante has grown among us amazingly within the last few years. Not many readers, perhaps, are aware how large this growth has been. The Catalogue at the British Museum shows us that one English book on Dante was published in the eighteenth century; in the present century, we find thirty translations of Dante, and twenty works about him. Voltaire, who was seldom wrong in his literary judgments, said of Dante: "His reputation is always growing because no one reads him"; we may assert, with greater truth, that his reputation increases continually with the number of his readers. No English scholars, perhaps, have done more to encourage the study of Dante than Dr. Carlyle and Mr. Butler. And no writer, it may be asserted, is more persuasive than Dante; no writer has an equal power to enthral his readers. Those who have got to know him can never leave him; they would say, in his own words:

"E come agli occhi miei se fe più bella,  
Così con voce più dolce e soave,  
Ma non con questa moderna favella,  
Dissemi."

"As to my eyes he becomes more beautiful, so with a voice more sweet and soothing, but not like this our modern speech, he speaks to me."

To his lovers, Dante becomes a daily necessity, like the *cotidiana manna* of the eleventh canto of the "Purgatory":

"Senza la qual per questo aspro deserto  
A retro va chi più di gir s'affanna."

Schiller's *Jungfrau von Orleans*: with an Historical and Critical Introduction, a Complete Commentary, &c., by C. A. Buchheim. (Oxford: Clarendon Press.) The Maid of Orleans inspired Schiller with one of the noblest of his dramas; and we are glad to welcome an edition of it by Prof. Buchheim, which leaves little or nothing to be desired in the way of completeness and erudition. The text, which is that of Vollmer, is explained by a clear argument prefixed to each act. The notes are concise, clear, and full of carefully sifted learning. They will be found duly helpful for the upper classes of our public schools, and will also interest and instruct more advanced students and readers. Their utility is increased by an index, and the book is made attractive by a collection of the plums of the play—we mean the most popular

quotations from it—with which it ends. It is, however, in the fifty pages of the Introduction that we find that which raises the book far above the level of an edition for students of German. Here we have an adequate narrative of the Hundred Years' War, and of the Story of Joan in both its historical and its legendary form. The play, its characters, its metres, and diction (in which Schiller shows so exceptionally the influence of the Bible and of the Greeks), its merits as an acting play, and the criticism which it occasioned, are fully discussed. And, best of all, extracts from contemporary letters of Schiller and of Goethe, and a list of the books which the poet read while preparing the drama, enable us to follow the course of his mind as he wrote it. The book is in every way equal to the other excellent classical editions which Prof. Buchheim—a little to the envy of us of an older generation—has offered to the student of to-day. We have styled this a noble play; such it is, and as such, and from its loftiness both of feeling and form, it will attract and interest the young. Its most striking feature is, however, the intense patriotic feeling which Schiller, a poet who was deeply influenced by the political cataclysms in which he lived, exhibits more strongly here than in any other of his plays, with perhaps one exception. Writing after the Austrian defeat at Marengo, and during the negotiations which ended in the spoliation of Germany at the peace of Lunéville, Schiller endeavoured to fire his countrymen with a hatred of the foreign yoke by an example drawn from the conquering nation's own history; just as a little later he tried to breathe into them a spirit of resistance in even more hopeless circumstances, by his magnificent "Wilhelm Tell." He did not live to see the result of his efforts, for he died—*felix opportunitate mortis*—in the spring before the disaster of Austerlitz, which was only morally relieved by our own victory of Trafalgar, which apparently crushed Europe, and actually broke William Pitt's heart. But these great dramas did bear fruit abundantly. The Germans pondered them in their hearts for a half-score of years, and quitted themselves like men under their inspiration in 1813, 1814, and 1815. If in the after life spirits can yet feel the things of earth, then, indeed, Schiller's shade rejoiced, for he himself has specially told us that he wrote this play from his heart. We have here, then, a very noble play; and it is edited with fulness, learning, and discretion.

*The Odes of Horace.* Translated into English Verse by J. Leigh S. Hatton. (Seeley.) It would be curious to know how many translations of Horace into English verse have been printed. The present attempt has certain merits of its own; we do not think, however, that it can take rank among the best versions, such as Conington's, Sir T. Martin's, and Mr. Rutherford Clark's. Its main defects, we should say, are its lack of any intelligible principle in the choice of metres; its tendency to omit the smaller touches which give Horace's odes their special quality; its way of eking out, by mere padding, the difference between Horace's stanzas and that of the selected English metre. As an example of the first defect, we should call attention to the six odes that commence Book III. As everyone knows, these are Alcaic odes, and masterpieces; they must have been purposely combined. But Mr. Hatton translates them into five or six different metres; and the finest of them all, the *Regulus* ode, "pipes and whistles in its sound":

"Till his strong unwavering purpose  
Fixed the Senate's wavering will,  
And he passed, a glorious exile,  
From his dear friends weeping still;  
Though he knew how keen the torture  
And the fierce barbarian's skill."

Of the second defect, the version of the splendid Sapphic ode (iii. 27) supplies a marked instance. If there is a strong poetic touch, full of meaning, in the wail of Europa, it is surely

"Potes hac ab orno  
Pendulum zona bene te secuta  
Laedere collum."

Mr. Hatton has only—

"Here from this elm held by thy zone on high  
Can'st thou not lifeless wave?"

Of the third fault, the close of Ode 6, Book II., presents a deplorable example—

"Ibi tu calentem  
Debita sparges lacrima favillam  
Vatis amici";

which Mr. Hatton thus expands:

"Till thy tribute tear shall glisten,  
Where the yet warm ashes rest  
Of thy poet-friend, departed  
On his great and final quest."

Of that, full half is worse than supererogatory. Yet Mr. Hatton writes at times with grace and dignity—especially, we think, in the metre of the "Dream of Fair Women." The ode called after Archytas (i. 28) he renders into heroic couplets—an odd experiment, yet not altogether a failure:

"And I, too, met my fate amid the roar  
Of waters thundering on Illyria's shore,  
When fierce and strong the mighty tempest met,  
And in a stormy sky Orion set.  
But thou, O sailor, with no churlish hand,  
Scatter on these poor bones their grain of sand,  
So shall the east wind rock Venusia's trees,  
But leave thee safe upon Hesperian seas."

That is not amiss, but the final couplet is a bathos, "standing where it ought not":

"Whate'er thy haste, this task will keep thee not,  
Thrice cast the dust on me, then leave the spot."

#### NOTES AND NEWS.

MESSRS. LONGMANS announce, as already in the press, *The Letters and Correspondence of John Henry Newman during his Life in the English Church*, with a brief Autobiographical Memoir, arranged and edited, at Cardinal Newman's request, by the editor of the Letters of the Rev. J. B. Mozley.

In October will be published the two final volumes of Mr. Lecky's *History of England in the Eighteenth Century*. As Mr. Lecky announced in his sixth volume, he has devoted the concluding portion of his work to a careful examination of one of the most critical and contested periods of Irish history. The recall of Lord Fitzwilliam, the extension of Irish conspiracy and its relations with France, the rise and influence of the Orange Association, the rebellion of 1798, the Legislative Union, and the failure of the measures of Catholic relief which Pitt intended to be the immediate sequel of the Union, are the chief subjects dealt with in these volumes. Mr. Lecky has had access to important manuscript materials—often of a most confidential character—which no previous historian has used, and which throw much new light on some portions of his subject.

MESSRS. MACMILLAN will publish immediately a new edition of the second volume of Prof. Mahaffy's *History of Greek Literature*, which deals with the Prose Writers. It will be issued in two parts, the first covering the period from Herodotus to Plato, the second from Isocrates to Aristotle.

MR. ROBERT BUCHANAN's new monthly review, announced in the ACADEMY some time ago, will make its appearance very shortly. Almost simultaneously Mr. Buchanan will issue his new poem, "The Outcast: a Rhyme for the Time."



MR. W. G. COLLINGWOOD is writing for Messrs. Methuen & Co. a book on the Life and Work of Ruskin.

MR. HARVEY, one of the four Priest-Vicars of Lincoln Minster, is preparing for the Lincoln Record Society an edition of the earliest Bishop's Register of the thirteenth century. Procentor Venables is editing a Calendar of all the Lincoln documents in the Public Record Office, London, with englishings of all characteristic bits in them. Canon Perry, of Waddington, is writing the Lives of many of the Bishops. Major-General Smith has in the press the first part of his History of the Parish of Elsham—where his family was for many generations—in North Lincolnshire; and many other antiquaries of the county are hard at work.

MESSRS. PARKER & Co., of Oxford, conjointly with the Christian Literature Company, of New York, are publishing by subscription a new series of English translations of the more important writings of the Nicene and Post-Nicene Fathers, under the editorial supervision of Dr. Henry Wace, Principal of King's College, London, and Dr. Philip Schaff, of New York. The first volume, *Eusebius*—notwithstanding some difficulties causing delay—will be issued, it is expected, before the close of the present month. The series will consist of about fourteen volumes in all.

MESSRS. GEORGE BELL & SONS will begin next month a cheap re-issue, in fortnightly volumes, of their well-known Aldine Edition of the British Poets. Each volume bears the name of a responsible editor, who contributes a memoir and notes; and a portrait, engraved on steel, is given where possible. The first volume, to be published on September 1, is *Blake*, with a memoir by Mr. W. M. Rossetti; and this will be followed by Lord Houghton's *Keats*. Among the other more important poets are *Chaucer*, in six volumes, by the Rev. Dr. Morris; and *Chatterton*, in two volumes, by Prof. Skeat.

A NEW edition of the second series of *Obiter Dicta* will be published shortly by Mr. Elliot Stock. It will be brought out in an altered shape, uniform in size and style with the first series.

MESSRS. CHATTO & WINDUS will publish about the middle of October *Five Years with the Congo Cannibals*, by Mr. Herbert Ward, with more than eighty illustrations by the author and others.

THE next volume in "The Story of the Nation Series," to be published immediately, will be *Switzerland*, written by Mrs. Lina Hug and Mr. Richard Stead, author of "Holderness and the Holdernessians."

MR. RICHARD JACKSON, of Leeds, announces for publication by subscription a handsomely illustrated volume, entitled *Yorkshire by the Sea*. It will consist of five chapters of letterpress—historical, topographical, and descriptive, following the coast southwards from Cleveland to the Humber, written by Mr. George Radford, author of "Rambles by Yorkshire Rivers"; and of twelve full-page etchings and twenty-five reproductions of drawings made expressly for the work by Mr. J. A. Symington. The edition will be limited to 450 copies, of which 150 will have proofs of the plates.

THE Duke of Connaught has accepted the dedication of Capt. C. A. Thimm's forthcoming work, entitled *A Complete Bibliography of the Art of Fence*, comprising that of the Sword and of the Bayonet, Duelling, &c., as practised by all European Nations, from the Earliest Times to the Present Day.

THE new edition of Mr. John Timbs's *Book of Wonders*, to be published shortly by Messrs. Dean and Son, will contain additional chapters

on the Forth Bridge and the Eiffel Tower, which will be illustrated with engravings of both these monuments of engineering skill, together with a portrait of M. Gustave Eiffel.

WITH Prof. Alfred Marshall's *Principles of Economics* (reviewed this week in the ACADEMY), Messrs. Macmillan have inaugurated a new principle, which we believe they intend to follow in the case of all the more important works they publish in the future. The book is issued at a net price, i.e. the terms on which it is supplied to booksellers are not such as will enable them to allow a discount to purchasers.

A STUDENTS' residence is about to be established in connexion with the Chelsea centre for University Extension Lectures. The idea is to enable students, while pursuing their business occupations, to enjoy some of the advantages of college life and facilities for systematic study. Rooms to accommodate eight residents have been taken in Marlborough Buildings, now in course of erection in Walton Street, Chelsea, which will be ready for occupation in October.

WE are asked to state that Lambeth Palace Library will be closed for the usual recess for six weeks from Monday next, September 1.

THE Marcian Library at Venice has acquired an important codex of Dante, formerly in the library of Count Piloni di Belluno. It is a MS. of the fifteenth century, and contains the *Divina Commedia*, written in semi-Gothic characters, with marginal annotations by the same hand in Latin.

WE have received the ninth annual report of the American Dante Society, which contains the usual bibliography for the year 1889, compiled by Mr. William Coolidge Lane, and also a list of recent accessions to the Dante collection in the library of Harvard College. This bibliography will probably be the last of the series; for Mr. Lane thinks it unnecessary to continue his work, in view of the more elaborate bibliography (analysing the contents of the publications mentioned) which Prof. Michele Barbi, of Florence, is now contributing to the *Buletino* of the newly founded Società Dantesca Italiana. The two most important events recorded in the history of the American society are the publication of Prof. Fay's Concordance to the *Divina Commedia*, which—we regret to learn—has not yet proved a financial success; and the issue of Mr. Lane's Catalogue of the Dante Collections in the Harvard College and Boston Public Libraries, as No. 34 of the *Bibliographical Contributions* of Harvard. Both these works have already been noticed in the ACADEMY.

DR. FURNIVALL added a postscript to his letter on "Chaucer's Prioress's Nun-Chaplain," in the ACADEMY of last week, which unfortunately arrived too late for insertion, that the Injunctions of Bishop Longland for the reform of abuses in the Benedictine convent of Elstow had already been printed some years ago in the *Archæologia*, vol. xlvii.; and also in Wigram's *Chronicles of the Abbey of Elstow* (1883).

#### FORTHCOMING MAGAZINES.

A SHORT unpublished letter by Cardinal Newman will be included in the "Reminiscences" of the Cardinal which Mr. Kington Parkes contributes to the forthcoming number of *Igdrasil*.

THE *New Review* for September will contain an article on Cardinal Newman by Mr. C. Kegan Paul; also "The Story of Police Pensions," by Mr. Charles Monro; "Indian Child-Marriages," by Rukhmabai; and "A Gipsy Song," by Carmen Sylva, the Queen of Roumania.

THE September number of the *Bookworm* will contain an article on the "Sette of Odd Volumes," by Mr. W. Roberts, with reduced facsimiles of a charming *menu* designed by Mr. Harry Furniss for the Sette, of the original cartouche by Mr. G. C. Haité, and the title-page designed by Mr. L. C. Henley. Dr. John S. Crone contributes an article on "Belfast Bibliography" to the same number.

A FACSIMILE in colours of the grant of arms by Clarenceux King of Arms to Thomas Northland, of the county of Sussex, gentleman, dated London, the xth day of November, xxijth year of the reign of King Edward the IIIJth (1483), will appear in the October part of the *Miscellanea Genealogica*. This grant is the earliest known, and the mantling and accessories of the arms in this rare instance of heraldic drawing are well deserving of attention.

A NEW serial story, by Mrs. F. Marion Crawford, entitled "The Witch of Prague," with illustrations by W. J. Hennessy, will appear in the October number of the *English Illustrated Magazine*.

A NEW penny monthly magazine, for young women and mothers, is to be brought out at the end of the year, under the auspices of the Haddo House Association. The Countess of Aberdeen, president of the association, who will edit the magazine, has already received many promises of support from her literary friends.

#### ORIGINAL VERSE.

##### IN THE CLOISTERS.

It may be she will never know  
That I have always loved her so;  
Within these cloisters cold and grey  
I think of her by night, by day,  
Wearily pacing to and fro.

If she but knew! When lights are low,  
Amid the chanting hushed and slow,  
I kneel and think of her, and say  
Her name for prayers; I cannot pray—  
God knows, but will she ever know?

GREVILLE E. MATHESON.

#### SOME LETTERS FROM CARDINAL NEWMAN.

AMONG the letters and notes which I received from Cardinal Newman between the years 1843 and 1887, there are a few which may possibly be of some interest to the readers of the ACADEMY, and which there is no reason to think that he would himself have objected to my giving to the public.

The first is almost an historical document, being the official letter which he sent to his churchwardens when he gave up the vicarage of St. Mary the Virgin at Oxford. W. J. Copeland was his curate and intimate friend, whose name appears in the *Dictionary of Natural Biography*, and who, before his death in 1885, had collected copious materials for a history of the great Oxford Movement, which no one was more competent to write than himself. It will be noticed that the letter was written six days before the preaching of that last sermon at Littlemore on "The Parting of Friends" (*Sermons on Subjects of the Day*, Sermon 26):

"MY DEAR GREENHILL,—

"I have just sent in my formal Resignation of St. Mary's to the Bishop by Copeland. In consequence, I believe it falls upon you and Mr. Thomson, as Churchwardens, to provide for the service of the church, till the appointment of a new Vicar. We should be very desirous of going on with it as usual, if you see no objection.

"Yours very truly,

"JOHN H. NEWMAN.

"Littlemore: Sept. 19, 18

The second note was written in answer to one which I sent to him very shortly after he left the Anglican Church, about returning a volume of St. François de Sales which he had lent me. I directed my note to "J. H. Newman, Esq.," with an apology for my mistake, if I had done wrong. We have lately been amused at reading W. G. Ward's joking threat to call Dean Goulburn "E. M. Goulburn, Esq.," if he (Goulburn) persisted in addressing him as "the Rev. W. G. Ward"; so that the way in which Newman replied to my apology is interesting. I do not think that he was then an ordained clergyman in the Roman Catholic Church.

"Ushaw, Durham: Jan. 13, 1846.

"DEAR GREENHILL,—

"I am much obliged to you for your thoughtfulness about the volume of St. F. de Sales. I do not want it at this moment, but by the end of this month I think I should like to have it for the purpose of packing. You would have been quite right to direct to me 'Revd.' Thank you for your consideration.

"Very truly yours,

"JOHN H. NEWMAN."

The following was written in answer to a note of congratulation when he was made an honorary fellow of Trinity College—

"The Oratory: Jan. 6, 1878.

"MY DEAR DR. GREENHILL,—

"I thank you for your most kind letters. It is a great gratification to me to be again a member of my dear old first college, and a second pleasure to find that gratification so understood and sympathised in on the part of my friends and of Trinity men, such as yourself.

"I should have answered you before, on the receipt of your first card, but have been thrown into great confusion by the death of one of my dear friends in this House, whose burial had not yet taken place; also by the death of James Mozley, whose family is in great grief, and with whom I am connected.

"Let me wish you all blessings of this sacred season, and assure you that

"I am, sincerely yours,

"JOHN H. NEWMAN."

The next letter has already appeared in several publications, but sometimes (perhaps generally) in an incorrect form. It has also given rise to some degree of misapprehension; and therefore it is well to reprint it here, with a notice of the circumstances that led to its original publication. About fifty years ago my dear friend Charles Marriott (whom Burgon well calls "The Man of Saintly Life") was talking with me about the "Lead, Kindly Light," and the allusion contained in the last two lines, which he said he thought might perhaps refer to the idea (which he believed Newman to entertain) of the more intimate communion of infants with the unseen world of spirits, which was lost in later years. He did not venture to pronounce positively that this was Newman's meaning, but only threw it out as a suggestion—a suggestion (as a common friend remarks) showing the characteristic mixture in himself of subtlety of mind and thought habitually in heaven. Without exactly adopting this interpretation of the lines, I never forgot it; and some years afterwards it seemed to me to receive some confirmation from a passage in a sermon on "The Holy Innocents," preached in December, 1833, that is, a few months after the date of the composition of "Lead, Kindly Light." The whole paragraph, beginning "If we wish to affect" (vol. ii. p. 64), is too long for extraction here, but the following fragments will be sufficient for our purpose:

"Then it was [that is, in childhood] that he came out of the hands of God, with all lessons and thoughts of heaven freshly marked upon him. 'This we know full well—we know it from our own recollections of ourselves, and our experience of children—that there is in the infant soul, in the

first years of its regenerate state, a discernment of the unseen world in the things that are seen.' 'He [that is, a child] has this one great gift, that he seems to have lately come from God's presence.' [These] 'are all evidence of his being lately (as it were) a visitant in a higher state of things.'"

Many years later, in 1879, I determined to write to Dr. Newman on the subject (mentioning, I believe, Charles Marriott's suggestion), and ask him to tell me the exact allusion in the two lines. The following was his answer:

"The Oratory: Jan. 18, 1879.

"MY DEAR DR. GREENHILL,—

"You flatter me by your question; but I think it was Keble who, when asked it in his own case, answered that poets were not bound to be critics or to give a sense to what they had written; and, though I am not, like him, a poet, at least I may plead that I am not bound to remember my own meaning, whatever it was, at the end of almost fifty years. Anyhow, there must be a statute of limitation for writers of verse, or it would be quite a tyranny if, in an art which is the expression not of truth but of imagination and sentiment, one were obliged to be ready for examination on the transient states of mind which come upon one when homesick or seasick,\* or in any other way sensitive or excited.

"I fear Pusey's health is very precarious, but his mind is quite as active as ever.

"Yours most truly,

"JOHN H. NEWMAN."

On this letter, so felicitously expressed, two remarks may be made: (1) Dr. Newman does not say that he had forgotten his own meaning, but that "he was not bound to remember it"; and (2) he does not say that the meaning of the words was plain enough to all but idiots, as he might easily have done if their obvious sense were the true or only one. It will also be noticed that, in the extract from the sermon given above, the spiritual privileges of children are spoken of as known to us "from our own recollections of ourselves." So that, upon the whole, the matter seems to rest thus—viz., that while almost every person who reads these lines will apply them only to departed friends, those few who, as an additional or alternative sense, are inclined to adopt Charles Marriott's suggestion are quite justified in doing so.

The last time that I heard from the Cardinal was in March, 1887, when the handwriting gave evident signs of failing strength. The letter was written on the back of a small sheet of paper, on which were lithographed the words: "I regret to say I am too old to attempt to answer letters." I had asked him about the history of the mode of administering the Holy Communion at St. Mary's, Oxford, which was almost (but not quite) peculiar to that church, and which therefore requires a few words of explanation. The large chancel (which is separated from the body of the church by the organ-loft) has a long seat running along each side, and in front of each a broad book-board, which was covered at the time of the Holy Communion with white linen cloths. The communicants did not move from their places, but the consecrated bread and wine were brought round to each. The general effect (whether ritually correct or not) was most orderly, quiet, and reverent, completely realising Keble's words,

"The only sound

One gentle footstep gliding round."

It was in answer to my question as to the origin of this practice that I received the following letter:

"March 1, 1887.

"MY DEAR DR. GREENHILL,—

"I am very glad to answer you, though I write with difficulty. I don't think I made any innovation of ritual at St. Mary's down to a surplice for preaching in.

\* When the poem was composed, in 1833, the writer was becalmed on the Mediterranean.

"I found the stationary communion with its napkins or table-cloths, as you recollect it, and so I left it. Hawkins, my predecessor, I have heard say again and again that it was a remnant of Puritan times. He spoke as recollecting two previous vicars, James and Bishop. Bishop was vicar for, I think, 20 years. I believe the custom was from time immemorial, as far as Protestants are concerned. Kindest remembrances to Mrs. Brine.

"Most sincerely yours,

"JOHN H. CARD. NEWMAN."

Some other notes and letters I have relating to mere private and personal matters, but I think I cannot be wrong in believing that the above will be interesting to many English readers besides myself.

W. A. GREENHILL.

## LETTERS, IN PART UNPUBLISHED, OF SAMUEL PEPYS.\*

III.

Ballard Letters, Vol. I.

FOL. 155.—PEPYS TO DR. CHARLETT.

Nov. 9th, 1698.

Deare Sr,—And lastly, ye distinguishing Favour of ye large share you gave mee of ye little Leasure at ye late being in Towne, with ye injurious Turne you mention it with tow'ds ye selfe in ye most obliging Letter of ye 16th of Octobr, is what (with ye infinite & inexpressible ones before-going) I shall endlessly rest accountable to you for.

You know (to my shame) how ill a Visitor I am, & therefore can ye more safely warrant it to Mr. Isted for a Truth, that even in my neglect of wayting on him, there are few I have more obliged by my Good Manners then I have done him. Bee pleas'd however to assure him, & bee assured ye selfe, that I did with great pleasure joyne in ye Vnanimous Election of him yesterday into our Society at Gresham College; & that therefore, besides ye Comands & his owne apparent Meritts, I am now by Colleague-shipp become his humble Servant & Honourer, and by ye leading mee to 't, will as an Elder Brother take upon mee to reade to him (as hee favours mee wth opportunities for it) upon ye Great Subject of this World, out of a Register I carry about mee of my owne Mistakes in it.

Dr. Wallis is truly too much for mee to speake of, or speake to; soe much I revere him, & yet soe much more is hee to bee rever'd. Give him only (I beg you) my Duty, & acknowledgem<sup>ts</sup> of both his last Favours by ye hands; to bee own'd by those who come after mee, as Debts to those that come after him; & which (I greatly thanke you) you tell mee ye stepp you have made towards our havinge some other security, besides his Good and Great Name, against his owne and Family's being foregott. But pray tell mee; Meane it you in Paynting or Sculpture, & by what Hand?

God encrease ye Number of our University-Benefactours, & of ye Virtues that should draw them thither. I thanke you for ye Tideings you give mee of some, & Good Ones; & that to my poore Ma'dline a very wellcome one to mee.

Nor am I ye lesse satisfy'd wth ye reasonableness of my Wish, from ye interruptions You in particular complaine of to mee, whose Conduct is I am sure behind Noe Man's, nor Example neither, for preventing them.

My Nephew is safely returned, & allways Your Honourer & Servant.

I pray God I don't too soone match ye St. Katharin's Cause, with another, of wch I sayd a little to you lately, & feare I shall more, but in Order to my L<sup>d</sup> Chancell<sup>r</sup>'s making it lesse. . . .

FOL. 157.—THE SAME TO THE SAME.

Yorke Buildings: Dec. 10. 1698.

Sr,—I am hastening as fast as I can againe into ye Debt, God knows when I shall stopp, if I don't doe't now that I am call'd to't, by Mr Hewer's dining with mee to day, & telling mee, that Hee & his Bretheren at ye East India-Hous have beene accosted by One laying Claime to ye Chinese Mann-

\* Continued from ACADEMY, August 23, p. 152.



scripts lately delivered there to mee upon your Title thereto, by Virtue of a Letter you had by you at Oxford, importing (as I remember) they being consign'd to y<sup>e</sup> late Dr. Bernard & your Selfe, though y<sup>e</sup> Case they came-in bore indeed noe such nor any other Direction. Mr Hower tells mee, his Name is Dolben; but more of him hee knows not, but for y<sup>e</sup> Companys indemnity, as well as our Credits, hee says it will bee but necessary, that that Paper of Yours bee sent up hither, & that will cleare all; & possibly upon y<sup>e</sup> thus knowing his Name, you may bee able to make some conjecture touching his Pretence. And y<sup>e</sup> sooner you are pleas'd to lett us have this Letter, the sooner I perceive y<sup>e</sup> Company will know how to doe themselves Right herein, when next hee comes to them about it.

This being sayd, lett mee, though late, pay you my thanks for y<sup>e</sup> last of y<sup>e</sup> 18th of November, wherein nevertheless I can hardly avoyd thinking, that you banter mee, when you talke of my becoming a Councell<sup>r</sup> to one, that you have bredd to a degree of Gravity, fitting him for doing that Office himselfe to mee, whom Time has worne to a Condition of needing it from him, much more (for ought I see) then hee from any Body. But if without any Eye of profitting by it, hee can bee contented to passe sometimes a Noone with mee, hee shall at least learne noe Hurt from mee, and make mee more his Servant & Debtor.

I will not loose one Opportunity, for getting a Sight of my L<sup>d</sup> Chancell<sup>r</sup> Paper from my L<sup>d</sup> Feversham, & if I can gett more, I meane a Copy, I'll make it spawne another for You.

Y<sup>e</sup> letter found mee at Table environ'd (as 't had bene by prophesy) with every Person interested in y<sup>e</sup> Contents of it; Our noble Captaine I meane, Mr Shadwell, Mr Isted, & y<sup>e</sup> dutifull Servant my Nephew.

For y<sup>e</sup> first of whom, as much indeed as hee could not avoyd shewing his Resentments for y<sup>e</sup> Disappointm<sup>t</sup>; Yet I can assure you, hee is more then satisfied with y<sup>e</sup> Steadiness of y<sup>e</sup> Friends<sup>sh</sup> & Concernm<sup>t</sup> for him; & this with a degree of acknowledgem<sup>t</sup> suteable to y<sup>e</sup> Character given of him by Dr. Bouchier, & very opportunely as well as obligingly repeted by you on this occasion, while I had it in my hand to spredd it in this Company. Nor did it end without something elce alsoe at y<sup>e</sup> same time produced from Oxford by Mr Shadwell, that rais'd some fresh Expectations of another Proove likely to happen there of Mr Gilby's Fortune at another Election, upon Terms next to certaine of his Succeeding. And this greatly to y<sup>e</sup> content of our worthy friend his Father-in-Law.

I should have told you, that Dr. Sloane was of our Knott too, & shared with us in all y<sup>e</sup> Pleasure attending y<sup>e</sup> Name of Dr Charlett.

To which when I have added my thanks for y<sup>e</sup> kinde remembrance of what I have to expect from you touching our learned Dr Wallis's Letter to B<sup>pp</sup> Fell,\* I bidd you most respectfully Good Night, & am, &c.

FOL. 160.—THE SAME TO THE SAME.

April 27, 1890.

S<sup>r</sup>.—I have been too long owing for y<sup>e</sup> favour of y<sup>e</sup> last of March, & yet wish its Answer (for y<sup>e</sup> little it brings you tow<sup>ds</sup> lessening y<sup>e</sup> Debt) come not still too soone.

'Tis great Pitty soe generous an Offer as that of Mr Hudson's, tow<sup>ds</sup> effecting y<sup>e</sup> D<sup>n</sup> of Christ-Church & Your soe publique designe touching Euclid,\* should become unsuccessfull; but what better is to bee hoped for from our Booksellers, while they continue our Maisters? An Evill; that noe Lover of Letters should sleep, till it bee cur'd: I'm sure I would n't, if my Waking would doe it.

I thanke you, I have had our Parish-Clerks Worke, cu[jus ma]teriam superat Opus; y<sup>e</sup> Printer having laudably done his [parte].

But what meane our Patriots to bee still chargeing of our Straw? or doe they thinke y<sup>e</sup> Booksellers alone not sufficient to undoe our Brick-Worke?

Dr Wallis<sup>r</sup> is my mighty Benefact<sup>r</sup>, though by my Book-binder's being ill (who bound my former Volumes) I have had it but one day in a Condition of

being look'd into, and loath I was to appeare to him (w<sup>ch</sup> I doe by this Post) with my thank's, while conscious of not having first done right to his Present. Which truly lett mee now observe to you) is a Present of that value (joyn'd with its fellows) as noe one Author of any Nation, much lesse of this, within my Memory, ever could have made mee, or (I now have too much reason to feare) ever will. And how to owne it as I ought to doe, I know not, to him; unlesse (till you instruct mee better) you could encourage mee to thinke I might live to see him once more in Towne, for then I would submit to you y<sup>e</sup> bringing it about, that I might have an Opportunity & his leave, to discharge my selfe thereof to him, by a Present of his Picture to y<sup>e</sup> Vniversity, which I should with great pleasure see done by y<sup>e</sup> best Hand, whether S<sup>r</sup> Godfry Kneller, Cloysterman, or any other that Mr Deane & You shall propose; to bee there lodged in perpetuum Wallisj Memoriam, & of theyr Right & my owne Obligations to this great Man; whom God send still long to live, in y<sup>e</sup> same state of Health & Vigour you now describe to mee in.

I am confounded at y<sup>e</sup> Paynes it must have cost him, to deecpher y<sup>e</sup> Letters hee has gratify'd y<sup>e</sup> World with y<sup>e</sup> Effects of, & his Keys to: but who there will bee to doe it after him, God knows; & I would I did.

I partooke in y<sup>e</sup> & my Learned Friends favours to [my] Cosen Gale, & returne both you & them my truest [than]ks for; as his Father (I am sure) alsoe will, who tells mee his purpose of sending him soone into France, & of being himselfe soone in Towne in order to it.\*

Your naming of Mr Hudson, whose Learning & Labour I greatly honour, gives mee a handle for telling you, that there is a Chare I would aske of him (if I knew how) wherein his Reading would without much new trouble, I should thinke, to him, save me a great Deale; in reference to 2 or 3 Questions I want help in, relating to his auncient Periplus-Men. Pray tell mee, how (if at all) hee may bee accosted by mee therein.

I am not wholly unfurnished of Books of Plants, and 2 or 3 not comon Ones; but it being a Study that my Manner & y<sup>e</sup> Scene of my Life have kept mee altogether a Stranger to (I speake it with regret) I have not bene Maist<sup>r</sup> of Dr Morrison's former Part, & thinke it too late in y<sup>e</sup> Day to bee now setting out upon a Journey of that Length.

I take great pleasure in y<sup>e</sup> expectation you confirme mee in, touching my friend Dr Hicks's Northerne Gramars, whereto I am a Well-wisher.†

My Nephew is y<sup>e</sup> most dutifull Servant, & endeav<sup>r</sup>d lately, but unsuccessfully, to make mine & his owne Compliment to Mr Isted; & shall doe it soone againe, hee being a Sprigg of y<sup>e</sup> rearing, that I have a particular Esteeme & Regard for.

I have great hopes to see Cap<sup>t</sup> Hatton on Saturday next, when hee shall have your Note concerning him; as farr, as You can expect it from one ten times more blameable on y<sup>e</sup> same score, then hee can bee.

It remaynes only that I tell you of my meeting lately, in y<sup>e</sup> laborious Collection of Manuscripts, among S<sup>r</sup> William Dugdale's,—part 1, p. 298—this entry Pretia rerum tempore Regis Joannis. I beseech you at your convenience lett my friend Mr Wanly bee desired to see a little more nearely, what it is, & give mee One word only, or 2, concerning it.

I have shewen Mr Tanner (who is this moment come-in to mee) this last paragraph, & learnt from him, that Mr W. is not now in y<sup>e</sup> way; but y<sup>e</sup> trouble will bee too early to you, and time enough for mee, when ever he returns.

I thanke you for y<sup>e</sup> lamentable Letter by him, on y<sup>e</sup> same Subject with y<sup>e</sup> begining of this to you; but I doubt 'tis too late for either of us to hope for better, ubj Reges non philosophantur. But I see (upon second reading) that you are growne a querulous Man, that can sigh for want of Company, when left alone with the 2 Savilian Professours, that would alone bee better then most other 2 hundreds to, &c. . . . Pray give them my most humble Services; & for Mr Deane I will endeavour to doe my Duty to him here.

April 29, 1890.

being called away on a suddaine & very unwellcome Occasion, relateing to a friend then in

despayre of Life, I was prevented in finishing what the last post should have brought you; but with y<sup>e</sup> Advantage of telling you, that I have had y<sup>e</sup> favour of our friend Cap<sup>t</sup> Hatton's Company to day, & done y<sup>e</sup> part I told you I would to him; leaving it to himselfe to give you y<sup>e</sup> satisfaction due to you; which hee will soone doe, & in y<sup>e</sup> meane time joyn'd with mee in y<sup>e</sup> Health, as my whole little Board did. Whereof Mr Tanner had bene one, could his Visitt to Lambeth have suffer'd mee to keep him.

As you have Opportunity, pray give y<sup>e</sup> Hon<sup>rd</sup> Dr Wallis y<sup>e</sup> occasion of my [not] sooner appearing to him with my Acknowledgem<sup>t</sup> of his Present.

C. E. DOBLE.

## SELECTED FOREIGN BOOKS.

### GENERAL LITERATURE.

KLÖTI, W. Shakespeare als religiöser Dichter. Zürich: Hühr. 1 M. 70 Pf.

REINDELL, W. Luther, Crotus u. Hutten. Eine quellenmäss. Darstellg. d. Verhältnisses Luther zum Humanismus. Marburg: Ehrhardt. 2 M. 70 Pf.

### HISTORY, LAW, ETC.

BRINCKMEIER, E. Genealogische Geschichte d. Hauses Leiningen u. Leiningen-Westerburg. Braunschweig: Sattler. 40 M.

FIALA, E. Beschreibung der Sammlung böhmischer Münzen u. Medaillen d. Max Dobnauer. Prag: Dominicus. 80 M.

HARTMANN, K. A. M. Die militärischen Proklamationen u. Ansprachen Napoleons I. 1796-1815. Oppeln: Franck. 2 M.

UNGER, G. F. Die Abfassungszeit der ägyptischen Festkalender. München: Franz. 2 M. 10 Pf.

### PHYSICAL SCIENCE AND PHILOSOPHY.

FLOURNOY, Th. Métaphysique et psychologie. Basel: Georg. 2 M. 40 Pf.

SCHIATTARELLA, R. Note e problemi di filosofia contemporanea. Turin: Loescher. 7 fr.

### PHILOLOGY, ETC.

DIETZE, J. Quaestiones Hyginianae. Altona: Lorenzen. 1 M. 50 Pf.

STRASSMAIER, J. N. Babylonische Texte. 9 Hft. Leipzig: Pfeiffer. 12 M.

## CORRESPONDENCE.

THE ORIGINAL FRENCH EDITIONS OF "THE KALENDER OF SHEPHERDES."

6 North Crescent, Bedford Square: August 23, 1890.

In my letter from Paris, published in No. 954 of the ACADEMY, I advanced the hypothesis, that the copy on vellum of "Le Compost et Calendrier des Bergiers" in the Bibliothèque Nationale (vélins No. 518), is but the edition of April 18, 1493, by Guilot Marchant, printed on vellum with broad margins, and beautifully illuminated. I adduced the necessary evidence for the hypothesis, and conjectured the parts of the colophon, covered by Verard's design.

After my return to the British Museum, I had, through the kindness of Mr. R. E. Graves, the opportunity of seeing the "Catalogue des Livres Précieux, Manuscrits et Imprimés, Faisant partie de la Bibliothèque de M. Ambroise Firmin-Didot, Paris, Mai 1879, 8<sup>e</sup>," and found therein under No. 466 the description of a copy of the April edition, which confirms my conjectures in every respect.

The title-page of the vellum copy in the Bibliothèque Nationale runs line by line thus:

"LE KALENDRIER des bergiers  
nouvellemēt fait. Du quel sont adiouttez plusieurs  
nouvelletes come ceulx qui le verront pourrōt  
cōgnoître.  
Et enseigne les iours / heures / et minutes des  
lunes nou-  
uelles / et des eclipses de foudre et de lune / la  
pièce falutoire  
des Bergiers  
que chascun doit fauoir. Leur  
compost et  
Kalendar fur la main en francois et latin: tel  
quilz parlēt  
entre eulx: Larbre des vices. Larbre des vertus  
et la tour  
de sapiēce figuree; enemble la phirique et regime  
de fante

\* See *Oxoniana*, i., pp. 230 sqq.

† See Charlett to Pepys, *Diary and Corresp.*, p. 682.

\* Gale to Pepys, *Diary and Corresp.*, p. 681.

† *Diary and Corresp.*, 682.

diceulx Bergiers, queft nothomye / flebothomye / Leur  
astrologie des signes estoilles et planetes; et  
phizonomye.  
Et plusieurs chofes exquifes et difficiles a  
congnoiftre.  
Lequel compoft et kalendarier touchât les lunes et  
eclipses  
eft approprie comme doit estre le climat de  
france au  
jugement et congnoissance des Bergiers.”  
Below this title are the arms of the kings of  
France. In the above-mentioned Catalogue,  
&c., the title runs thus:

“Icy est le compost et kalendrier  
des Bergiers. Nouuellement refait et autrement  
compose  
que nestoit par auant. Ou quel sont adionsteez  
plusieurs  
nouuelletes come ceulx qui le verront pourrôt  
cognoistre  
Et enseigne les iours / heures /” &c., &c.,

exactly as the title above quoted. The  
place occupied by the arms of the kings  
of France is taken up by Guy Marchant's  
large device. It is obvious that Verard,  
to conceal the latter, had painted it out.

The two titles now exactly agree, save in the  
first two lines and half of the third; the long  
f are replaced in the Catalogue by ss, and the  
“Ou” for “Du” in the third line is evidently a  
mistake, since O and D in black-letter type are  
very much alike. The lines that do not agree  
in the two titles have been effaced in the vellum  
copy, and replaced by the words which I  
described as written in blue ink, much larger  
than the text.

The colophon, as I have reconstructed it from  
the fragments runs exactly alike in the  
Catalogue, viz.:

“Finit le compost et kalendrier des bergiers  
Imprime a Paris  
par Quiot marchant demourant au champ gaillard  
derriere  
le college de nauarre Lan. M.CCCC. iiiiix et  
xiii Le xviii iour  
Dauril.”

For the sake of completing my account of the  
two first editions of “Le Compost,” &c., I  
subjoin a collation of the volumes—

April 18: b, A, C, D to N; b, A, F, G, H in  
eights; C, D, E, I, K, L, M, N in sixes.  
Finishes on N<sub>5</sub> recto, N<sub>5</sub> verso, and the whole  
of N<sub>6</sub> being blanks.

July 18: a, b, c, d to m; a, b, f, g, h, m in  
eights; c, d, e, i, k, l in sixes. Finishes on  
m<sub>3</sub> recto, m<sub>3</sub> verso being occupied by Guyot  
Marchant's device, very likely the same as  
covered by the royal French arms on A<sub>1</sub> in the  
vellum copy.

Both editions have between G<sub>8</sub> and H<sub>1</sub> respect-  
ively g<sub>2</sub> and h<sub>1</sub> a folding leaf. On its recto is  
represented “la tour de sapience”; one-half of  
its verso is printed upon.

H. OSKAR SOMMER.

#### THE CARLSRUHE BEDE.

Youghal: August 25, 1890.

In Zimmer's *Glossae Hibernicae* (p. 229) the  
following is given from the Carlsruhe Codex of  
Bede:—

“Juni . 8 . . . m . q . g . III . n . Coemgenivallis  
(Fol. 17a).  
“Juli . 1 . . . o . b . f . V . id Columbae &  
Baitheni.  
“August . 8 . . . e b db V . kl. Bās Muirchatho,  
etc. (Fol. 17b).”

Here some corrections can be made offhand.  
In the first item *Coemgenivallis* must be divided  
into *Coemgeni Vallis* [-duorum-lacuum]. He is  
Kevin of Glen-da-locha (Glendalough). In the  
second, *Juli* is to be read *Juni*. The festival  
of the cousins-german, Columba and Baithene

of Iona, was the ninth of June. (Although not  
mentioned in the Glossarial Index of the Stokes  
edition, the latter is commemorated in the  
Calendar of Oengus.) In the third, *db*, though  
thus printed in the *Grammatica Celtica* (ed. i.,  
xxxii.; ed. ii., xxiii.), are to be separated.

With respect to the meaning, the change in  
the third entry makes the significance of the  
letters (*g, f, b*) immediately preceding the  
several monthly reckonings quite clear. They  
are, assuming A as the normal Dominical  
Letter, the Regulars of June 3, June 9, and  
August 28, respectively. Elsewhere I have  
dealt with the excerpts as a whole in their  
bearing upon Irish chronology.

Perhaps some reader of the ACADEMY may be  
in a position to inform me—first, whether the  
proposed emendations are supported by the  
MS.; secondly, whether the (apparently)  
meaningless *u* is found therein; finally, how are  
the lacunae here denoted by dots filled up in the  
original.

B. MACCARTHY.

P.S.—In my letter in the ACADEMY of August  
23 (p. 153, col. 3, l. 12), for “date” read  
“data.”

#### THE MSS. OF THE NEW TESTAMENT.

Oxford: August 24, 1890.

Mr. Hoskier's letter leaves me nothing to  
retract, and nothing to which I can plead  
guilty—unless it be that I have the misfortune  
to differ from him in opinion. I am, however,  
obliged to him for the information which he  
gives in reply to my question about his MS.

I have not at all “changed my mind” since  
I wrote in the *Contemporary* in 1881. But it is  
possible to criticise an eminent writer in one  
direction, and to recognise unreservedly the  
value of his work in another, as well as to find  
not a little to admire in his personality. I do  
not doubt that others who agree with me  
would do the same.

As to his next point, I quite understood that  
Mr. Hoskier wished to lay stress on what he calls  
the “eclecticism” of the MSS. But I cannot  
admit that there is no difference in this respect  
between “uncial and cursive, old and young.”  
On the contrary, the eclecticism, or “mixture”  
as we may prefer to call it, diminishes very  
perceptibly in some of the oldest MSS. (e.g., B  
and D), and in the oldest versions and fathers.  
That there should be confusion of texts was  
inevitable in a book so much copied as the  
New Testament, and we cannot be surprised  
if it reaches a high pitch when it has gone on  
for some twelve or thirteen centuries.

In conclusion, I am afraid I do not share Mr.  
Hoskier's opinion as to the value of “Martin's  
demonstrations.” Some day I may come back  
to these; but the question is too large to go into  
in a letter.

W. SANDAY.

#### “LA GOULE D'Aoust.”

Stanhoe Grange, Norfolk: August 23, 1890.

Owing to absence from home I have only just  
seen Mr. Mayhew's interesting letter on the  
above subject (ACADEMY, August 2). I intended  
in my note to suggest, not that “Saint Pierre  
la Noele” was an impossible phrase, but that  
such was not the MS. reading in the passage I  
quoted from *La Maniere de Langage*.

M. Paul Meyer says the word he prints  
*noele* looks like *niucle* (misprinted *winicle* in my  
letter). This is so obviously (in MS.) like *winicle*  
that I have little hesitation in assuming that to  
be the actual reading, the phrase “Saint Pierre  
la vinicle” being a rough and ready attempt  
(on the part of a foreigner) at a rendering of  
the Latin “S. Petrus ad Vincula,” in Modern  
French “La Saint Pierre aux liens.”

Of course Mr. Mayhew is right about the  
etymology of *convoiter*, Old French *covoitier*  
(Latin *cupiditate*). I was concerned at the  
moment with the question of the intercalated  
nasal, and allowed myself to accept Brachet's  
etymology (Latin *cupitare*) without examina-  
tion.

PAGET TOYNBEE.

#### SCIENCE.

“THE CONTEMPORARY SCIENCE SERIES.”—  
*The Origin of the Aryans*. By Isaac Taylor.  
(Walter Scott.)

CANON ISAAC TAYLOR is always lucid, learned,  
and interesting; and his latest work, on the  
origin of the Aryans, is distinguished by  
all three characteristics. It embodies in a  
comparatively small compass the results of  
the various lines of research—philological,  
archaeological, and anthropological—which  
have led the majority of scholars in recent  
years to change their views respecting the  
first home of the Indo-European languages.  
Ten years ago the orthodox theory was still  
that which saw in Asia the birthplace of  
Indo-European speech; to-day the advo-  
cates of the Asiatic birthplace are in danger  
of being reckoned among the heretics.

It is to Europe and not to Asia that we  
are now bidden to look if we would lift the  
veil which hides the origin of our Indo-  
European languages, and Canon Taylor's  
book is intended to explain the reasons for  
such a change of opinion. But the question  
is by no means simple. Those who have  
discussed it have too often confounded  
philology with ethnology, and argued as if  
the parent-speech of the Indo-European  
tongues must have been the invention of a  
particular race. This, however, is by no  
means the case. The parent-speech might  
have been spoken by members of more than  
one race, like its derivative languages in  
modern Europe. To discover the cradle of  
the Indo-European languages will not  
necessarily throw light on the ethnology of  
their primitive speakers. It will do so only  
if we can prove that the cradle was among  
a population which has remained racially  
pure from the earliest times of which  
archaeology can inform us down to the  
present day.

There is only one way in which a lan-  
guage can throw light on the question of  
its original home. Where history and tradi-  
tion are alike silent, it is only the dis-  
covery of the amount and character of the  
culture possessed by its earliest speakers  
which can help us in our research. By  
comparing the derivative languages, and  
marking the cases in which they agree in  
possessing the same word to denote the  
same object or conception of culture, we can  
form an approximately correct picture of  
the civilisation or want of civilisation re-  
flected in the records of the parent-speech.  
But the record can be merely approximately  
correct. We cannot prove a negative; we  
cannot infer from the absence of a word in  
all or any of the derivative languages that  
such a word did not exist in the parent-  
speech. The presumption is, on the whole,  
against its having done so, but that is all.  
Until it was discovered by Prince L.-L.  
Bonaparte in a remote village, the Basque



dialects seemed to possess no native term for "knife," and yet it was obvious that such a term must have been used even by the savages of the palaeolithic epoch if they had any language at all. All we can conclude from the fact that the ordinary Basque words for "knife" are borrowed from neighbouring dialects is that knives of metal were introduced from abroad. It has sometimes been argued that the speakers of the Indo-European parent-language had no acquaintance with the sea, because no common word for that element can be pointed out in the derivative dialects. But there is equally no common word for "lake" or "river," and yet the common possession of a word for "ship" or "boat" proves that navigable tracts of water must have been known to them. As a matter of fact, I believe that the Greek *πῶτος* is the Sanskrit *páthas*, which has the sense of "water"; if so, the word must be added to the primitive Indo-European vocabulary. Canon Taylor does not seem always to have avoided the common endeavour of his predecessors to prove a negative, and to infer that the early Indo-European community was deficient in certain elements of culture because no linguistic evidence of them now remains. But we must remember that linguistic palaeontology can do no more than paint an approximately correct picture of primitive social life; in many points it will necessarily be imperfect. It can, indeed, tell us whether the community, whose life it records, was still in the Stone Age or not; but it cannot indicate the precise stage in the Stone Age, or give an exhaustive list of the fauna and flora with which the community was in contact. This fact should be borne in mind when we compare the results obtained by its help with the results of archaeological research.

It is, however, to the anthropological rather than to the philological side of the question that Canon Taylor has devoted his chief attention, in accordance with the growing conviction of scholars that, if a definite answer is ever to be given to the question he has set before his readers, anthropology will be a better guide than philology. Prehistoric archaeology has already told us much about the early inhabitants of Europe; we can measure their skulls, can gauge their culture, can even trace their migrations. But prehistoric archaeology is still young; and those who have studied it the most deeply are the first to admit the provisional character of many of its conclusions. In several points, the results arrived at by British and continental anthropologists are in direct antagonism to one another; and the exact relation of the people of our round barrows to the brachycephalic race, or races, of the continent is still an open question.

Contrary to the opinion which is chiefly associated with the name of Penka, Canon Taylor would identify the primitive speakers of the Indo-European languages—the Aryans as we will call them for the sake of brevity—with the brachycephalic population which is associated, at all events in this country, with the use of bronze in place of stone. He further maintains that this brachycephalic population was tall and blond, and

has survived in its purity among the Slavs and the Finns. Here I am unable to follow him. Slavonic craniology is still too behind-hand for us to draw any safe conclusions from it, and the assertion has even been made that Slav brachycephalism is due to an admixture of Tatar and Mongolian blood. The only part of Europe where we are at present warranted in regarding the existing population as lineally descended from the brachycephalic people of the Bronze Age is Auvergne, and the Auvergnats, so far from being tall and blond, are small and dark. Now, the Galtchas of Central Asia have skulls and features so exactly resembling those of the Auvergnats as to leave little doubt of their common origin; and since the bronze culture, including cremation, came from Asia—probably from the neighbourhood of the valley of the Euphrates—I see no way of avoiding the conclusion that the brachycephalic people of the Bronze Age were of Asiatic origin, swarthy, and of short stature. The existence of tall individuals among them could be accounted for by intermarriage with a taller race. But that any of them were blond there is no evidence at all.

On the other hand, the Berbers, whom Canon Taylor calls "swarthy" and connects with the Iberian race, are blond and tall, with blue eyes, light hair, and fair skins, as I know from personal experience. That their ancestors were distinguished by the same characteristics as far back as the sixteenth century B.C. is shown by the Egyptian monuments. In fact, the modern Kabyle is more like the so-called "Red Kelt" of Ireland than any other human being I have ever seen. Even the characteristics of the Spanish Basque, who is classed with the Iberian race, are a matter of dispute, one body of observers maintaining that, like the Berber, he is blond and blue-eyed. But how far we are at present from reaching any solid ground in European anthropology may be judged from the fact that Canon Taylor asserts the pure Teuton to be distinguished by blue eyes and golden hair. I, on the contrary, should have supposed that his eyes were grey and his hair flaxen, and I fancy that I should have with me in this opinion the suffrages of most observers. The blue eye is characteristic of the so-called "Goidelic" type, where it is accompanied by black hair.

At present, as it seems to me, there are only two certain and undisputed facts which the student has to guide him in his search for the Aryan cradleland. One is the description of the typical Gaul left us by Roman writers, the other the purity of the existing population in the south of Scandinavia. The typical Gaul resembled in all his outward characteristics the typical German; except that he was less civilised, the typical German could not be distinguished from him. As Canon Taylor agrees that the typical Gaul was an Aryan, his theory would oblige him to transform not only the Gaul, but the German also, into a Slav. History and philology, however, are alike opposed to such a transformation. Such physiologically as is the north German of to-day, such were his ancestors in the Roman age.

The case of the southern Scandinavian is equally weighty. The population of the south of Sweden and Norway shows remarkably few traces of foreign admixture, and the prehistoric remains of the country prove that it must have been similarly pure from the very first. Here, then, alone in Europe we have a people whose language will not have been changed or affected by conquest, intermarriage, or social contact. It will go back to those early neolithic days when the first settlers established themselves on the Scandinavian peninsula. No other speakers of Indo-European dialects can show such a record; and when we further remember that recent mythological investigations tend to place the earliest scenes of Indo-European mythology in Scandinavia, the conclusion seems to me irresistible that the Scandinavian has at present better claims to represent the primitive Aryan than any other member of the human race.

A. H. SAYCE.

# CORRESPONDENCE.

SOME CONTRIBUTIONS TO PĀLI LEXICOGRAPHY.  
London: Aug. 25, 1890.

Will you kindly allow me space to call the attention of those readers of the ACADEMY whom it may interest to the following facts about Pāli words which, I think, have not yet been sufficiently noticed?

In the Jātaka collection we find, as was to be expected, a number of words confined to the poetical part—i.e., the text proper, and not occurring in the prose tales, the work of the commentator. These words are explained in the comment on the verses, as not readily or generally understood at the time of the writer of this comment, who is clearly the same with the writer of the tales. The latter, doubtless, were told according to tradition, but in the idiom of the commentator's time. These words, it seems, belong to two different groups. First, the essentially poetical words, figurative and pregnant, which also in other books only occur in verses; to this group belong, moreover, some irregular and unusual forms of words and verbs. But the more interesting is the second group, words which had gone out of use since the time those verses originated, and which, accordingly, may help us in reconstructing the history of the Pāli language. Some of the words that I remember only having met in the verses are the following, though I cannot, at present, in each case pronounce to which of the two groups they belong. I must likewise remark that my notes of the first two volumes of the edition are not as full as of the third and fourth, but I do not think that this has caused any serious mistake.

- agha* "sky," iv. 322 v. 118, 484 v. 309 (see Morris, J. P. T. S., 1889).
- antaka* "death," iv. 396 v. 38, 478 v. 301.
- abbhatā* (see Morris, J. P. T. S., 1886), iii. 169 v. 30, 541 v. 113, iv. 495 v. 330.
- avethita*, iv. 383 v. 11, 385 v. 15 (Morris, J. P. T. S., 1887).
- upaneti*, pregnant "bring to death," iv. 284 v. 18, 398 v. 41-44, 419 v. 99, 478 v. 301 ep. *jarāpanāto*, iv. 47 v. 69, 398 v. 41-43.
- upasecana*, in *mamsā*, iii. 327 v. 15, iv. 371 v. 270.
- umhayate* "smile," iv. 197 v. 77 (= ii. 131).
- creti*, iv. 424 v. 113, 478 v. 301 (Morris, J. P. T. S., 1887).
- oka* "house," iii. 430 v. 70.
- ocināti*, iii. 280 v. 83, iv. 135 v. 104, 440 v. 176-178 (Morris II.).

*orundhati*, iv. 4 v. 1, 480 v. 303 (Morris II.)  
*kānana* "forest," iv. 116 v. 61, 494 v. 327.  
*kimpurisa* (poet. for *kinnara*), iv. 438 v. 166  
 foll.  
*khiddā* "play," iv. 396 v. 37, 470 v. 274.  
*ghatasitta*, iv. 61 v. 106 (i.e., *ghrtasikta*).  
*thero*, simply for "old man," iv. 403 v. 53.  
*daka* (for *udaka*) iii. 296 v. 99, iv. 478 v. 301).  
*dhūmaketu* "fire," iv. 26 v. 46 (see *Rigv.*).  
*nikati* "fraud," ii. 183 v. 135, iv. 11 v. 18,  
 435 v. 158 (see *Sum.*, p. 80)—cf. *nikaroti*,  
 iii. 466 v. 63.  
*pañkadanta* "with smutty teeth," iii. 236 v.  
 10, iv. 362 v. 234.  
*pajjam* "foot-water," iii. 120 v. 147, 396 v. 33.  
*parikaroti* (= *parivāreti*), iv. 352 v. 189, 405  
 v. 61.  
*mutimā*, iv. 76 v. 132.  
*ratesabha*, ii. 320 v. 28, 29, iv. 373 v. 289.  
*rājisi* (= *rājarshi*), iv. 356 v. 206-208, 409 v.  
 72 (where "*rājisi*" metri causa).  
*vani* "voice," iv. 404 v. 56—Ud. vi. 2 v.  
*vanṇo* (= *kāraṇa*) iii. 73 v. 81, iv. 420 v. 104.  
*vivana*, ii. 317 v. 26, iv. 371 v. 269 ("a forest  
 without water").  
*samvāri* "night," iv. 441 v. 182.  
*samvīruhati*, iii. 380 v. 90, 398 v. 124, iv. 429  
 v. 138.

Three of the most interesting, because clearly  
 belonging to the historical group, are:

*dumo* "tree," ii. 75-, 395 v. 91, 446 v. 143,  
 iii. 399 v. 125, 495 v. 32, iv. 203 v. 1,  
 295 v. 329 (and comm.), 341 v. 156 (and  
 comm.), 440 v. 175, explained by *rukha*,  
*rukhavevacana*.  
*peta*, in the meaning "a dead person," iii.  
 166 v. 25, 167 v. 27, 214 v. 111, 114, iv.  
 61 v. 105, 439 v. 174, though *petakiccā*,  
 "burial," occurs ii. 272-8.  
*yakkha*, in the meaning "a divinity," iii.  
 309 v. 122, 345 v. 47, iv. 4 v. 2, 18 v. 26,  
 98 v. 17, 107 v. 40, 155 v. 5, 163 v. 18.

In iv. 273 v. 146, *asura* has the old sense of  
 "god," as there *Sakko* is thus called (*asura-*  
*jethako Sakko*, says the commentator)—Ud.  
 v. 5, p. 53?

Of irregular verbal forms the following are  
 samples: of

*karoti*—*kummi*, ii. 435 v. 126; *kurutu*, iv.  
 396 v. 33; *kāsam*, iv. 286 v. 30; *kāhāti*,  
 ii. 443 v. 140; *akura*, ii. 230 v. 166; *akā*,  
 iv. 293 v. 49.  
*jahāti*—*hāhasi*, iii. 172 v. 36; *hessāmi*, iv.  
 415 v. 85, 87; *hassāmi*, 420 v. 106.  
*passati*—*addam*, iii. 380 v. 90, 93.

That the commentator did not always know  
 the true meaning of a word there appears to be  
 an example in iv. 223 v. 53, where it is said  
 that a *brahmacāri* should avoid *gottham*, *majjam*,  
*kirāsam*. Here *majjam*, explained *pāṇāyāram*,  
 is clear; *kirāsa* is explained *dhutta-kerātika-*  
*jana*, "the society of tipplers and charlatans."  
 I do not know any etymology for the word.  
 For *gottham* the var. lec. gives *guttthi*, and the  
 comm. *gotthin*, which is probably the right one;  
 but he explains—*gunnamthita-tthānam*, which  
 would here be out of place. It apparently is  
 = *goshti*, "a social meeting, conversazione."

May I mention, at the same time, that the  
 two heroes, and part of their adventures, of  
 Jāt. (498) iv. 390—viz., Citta-Sambhūta, are the  
 same as in the first tale given in Jacobi's *Aus-*  
*gewählte Erzählungen*.

H. W. WENZEL.

#### "A FIRST ARYAN READER."

University College School, London: August 27, 1890.

While thanking you for your kind review of  
 my *First Aryan Reader* in the ACADEMY of  
 August 16, I beg to point out that I did not  
 "unhesitatingly" class Etruscan among the  
 Italic dialects. I merely say, at page 128,

"most probably Etruscan in the N.W." With  
 regard to my considering Vannic as the proto-  
 type of the present Armenian literary language,  
 nothing is more remote from my ideas. Mor-  
 dmann's attempts proved fruitless; and I do not  
 see how we can bridge over the gap which  
 separates Vannic from modern Armenian,  
 literary or popular.

I enclose a number of *L'Arménie*, where I  
 call attention to the new work of Dr. Sophus  
 Bugge, "Etruscan and Armenian." I am also  
 publishing in the same paper a series of articles  
 entitled "Les études arméniennes en Europe."  
 G. A. SCHRUMPF.

#### SCIENCE NOTES.

MESSRS. MACMILLAN & Co. announce for  
 immediate publication an English translation  
 of Prof. Ostwald's *Grundriss der allgemeinen*  
*Chemie*, by Dr. J. Walker, of Edinburgh  
 University. This work covers the same ground  
 as the author's classical *Lehrbuch*; but the treat-  
 ment throughout is elementary, and, as far as  
 possible, non-mathematical. The new modes  
 of molecular-weight determination, van 't Hoff's  
 theory of osmotic pressure, Arrhenius's hypo-  
 thesis of electrolytic dissociation, and the  
 interesting applications of these to purely  
 chemical problems—all receive special attention  
 at the hands of the author.

DR. ST. GEORGE MIVART, of St. Mary's  
 Hospital, Paddington, has been appointed  
 professor of the philosophy of natural history  
 in the university of Louvain.

It has been decided that the proposed  
 memorial to the late Father Perry at Stony-  
 hurst College shall take the form of a sixteen-  
 inch equatorial telescope.

IN connexion with the visit next week of the  
 British Association to Leeds, a "Handbook for  
 Leeds and Airedale" has been issued under the  
 editorship of Prof. L. C. Miall, of the York-  
 shire College. Prof. Miall himself deals with  
 Airedale, its scenery, historic sites, geology,  
 and natural history. He is followed by sec-  
 tions on the carboniferous rocks of the Upper  
 Aire Valley and their physical history, by Mr.  
 R. H. Tiddeman; the history of Leeds, by  
 Prof. C. Ransome; buildings and institutions  
 of Leeds, by several contributors, edited by  
 Mr. Sydney Lupton; the industries of Leeds  
 and district, also by many contributors, edited  
 by Mr. T. Fairley.

#### PHILOLOGY NOTES.

PROF. JAMES DARMESTETER—who was the  
 first to publish, some two years ago, the series  
 of inscriptions on the tomb of Baber at Kabul  
 —has now printed in the *Journal Asiatique* a  
 paper on the inscription of Kandahar associated  
 with the same Mughal Emperor. Both these dis-  
 coveries are incidental results of his mission to  
 India in 1886, when he was collecting the  
 materials for his great work—*Chants Populaires*  
*des Afghans*. After more than one unsuccess-  
 ful attempt, Prof. Darmesteter was fortunate  
 enough to obtain a copy of the Kandahar  
 inscription, through the good offices of Lieut.  
 F. Archer, political agent at Quetta, who  
 managed to enlist the interest of the native letter-  
 writer at Kandahar. The inscriptions—for  
 they are more than one, of different dates—are  
 engraved on a dome-shaped structure, hewn  
 out of the solid rock, which commemorates  
 Baber's capture of Kandahar in 1522. Not  
 only do they supply a gap in the history of the  
 time, but they also furnish a curious list of the  
 countries and cities in India that were subject  
 to Baber's grandson, Akbar. Prof. Darmes-  
 teter prints the text of the inscriptions, with a  
 French translation, and copious notes. In

short, as in his monograph on the Afghans, he  
 has left little for any who may come after him  
 to glean, except by encouraging them to add  
 something hitherto altogether unknown to the  
 scanty epigraphical records of Afghanistan.

BABU GAUR DAS BYSACK has contributed to  
 the *Journal* of the Asiatic Society of Bengal a  
 paper which is not only interesting in itself,  
 but still more as an example of genuine  
 archaeological research on the part of a native.  
 The subject is an old temple, standing on the  
 banks of the Ganges opposite Calcutta, which,  
 both by the style of its architecture and by its  
 idols and ritual, is connected with the Budd-  
 him of Tibet. The monuments of the temple  
 show that it was founded in 1778 by one Puran  
 Gir Gosain, and that its endowments were  
 guaranteed by Warren Hastings. With these  
 slight clues, the Babu has been able to recover  
 from historical records much curious informa-  
 tion about the temple and its founder. Puran  
 Gir Gosain was, it appears, a religious mendi-  
 cant, through whose agency Warren Hastings  
 conducted his first diplomatic and commercial  
 relations with Tibet; and the temple was  
 founded, like a monastery of the middle ages,  
 to furnish a residence near Calcutta for Tibetan  
 traders. In short, it remains as the sole  
 material evidence at the present day of Warren  
 Hastings's enlightened policy of free trade  
 across the Himalayas. The paper is illustrated  
 with photographs showing the architecture of  
 the temple, and with a facsimile of the Tibetan  
 passport granted to Puran Gir, dated 1778.

#### FINE ART.

THE BEGINNINGS OF TUSCAN SCULPTURE IN  
 THE MIDDLE AGES.

*S. Martin von Lucca, und die Anfänge der*  
*Toskanischen Skulptur in Mittelalter.* By  
 A. Schmarsow. (Breslau: Schottländer.)

THIS is the first of a series of volumes about  
 to appear under the title of "Italienische  
 Forschungen zur Kunstgeschichte." The  
 author confesses that he had to print it  
 before it was really ready for the press,  
 which may account for the fault I have to  
 find in it: this is its interminable long-  
 windedness. All that there is worth saying  
 in its 250 octavo pages might be said in  
 25. Page after page is filled with de-  
 scription of sculptures, some of which are  
 represented by photographs, and so do not  
 need to be described, while no description  
 whatever gives the faintest idea of the rest  
 which are not before the eyes. German  
 writers sin in this matter past all endurance.  
 The time comes when an unfortunate  
 creature who has to read all their Kunst-  
 geschichte and Kunstwissenschaft periodi-  
 cals, cannot help crying out, Will no one put  
 an end to the flood of description, and the  
 endless analysis of unimportant details?  
 May not an energetic young Kaiser be per-  
 suaded to take this matter also in hand?

The Cathedral Church of St. Martin at  
 Lucca has a façade which most travellers in  
 Italy remember. It consists of a great  
 vaulted portico, entered by three large  
 arches from the Piazza, and by three door-  
 ways opposite them from the church; above  
 the portico are three galleries (one over the  
 other) of small marble columns carrying  
 round arches. The gable end of the nave,  
 showing over the top, proves that the façade  
 was never finished. If the architect had  
 been allowed to have his way, it would



perhaps have been completed, like the neighbouring San Michele, of which Sir Frederick Leighton recently said:

"Let no delight of mellow marbles, no glamour of age, no perfume of pleasant association, blunt your sense to the unfathomed foolishness of their [the Italians] frequent treatment of the façades of churches—witness, among others, that of San Michele at Lucca, which, towering by a third of its height above the building it masks, fitly expresses the vertical division of that building by innumerable rows of small colonnades, piled in horizontal profusion one on the top of the other."

The Duomo has a long history, which does not concern us beyond the fact that the bulk of the church was rebuilt in the eleventh century. The façade came later; and it seems probable that the great portico was built in the last years of the twelfth century, and the three galleries in the first years of the thirteenth (the lowest is dated 1204), while the decoration of the portals into the church and the wall between and above them went on from about 1230 to 1260.

The architect of the portico is unknown; but what was once probably his portrait is carved at the extreme right corner of the façade. He was succeeded by a certain Guidetto, who seems to have been the same as Guido Bigarelli of Como. We have his portrait and the date 1204 at the right end of the first gallery. Dr. Schmarsow will have it that Guido was young in 1204. He worked for a long time as architect and head mason and sculptor at Lucca. In 1246 he made the font for the Baptistery at Pisa, and in 1250 the pulpit for S. Bartolommeo of Pistoja. To him also Dr. Schmarsow ascribes on grounds of style (which the photographs do not bear out, though that may be their fault) a figure of S. Michael at Pistoja, and the sculptured lintel and tympanum of the main portal of the Lucca Duomo.

This Guido Bigarelli was one of that group of Lombard masons, most of whom were said to have come from the neighbourhood of Como, and who practically had the monopoly of the best class of building in the north of Italy at this time. They were really masons; but, of course, they had to do decorative carving, and sculpture gradually arose among them. Dr. Schmarsow finds traces of this group of workmen at Lucca, Pistoja, and many other places in that neighbourhood. Thus, at Brancoli and Berceto, there are interesting sculptures of very early date (1099 and later); at Pistoja is the signed work of Gruamons and his brother Adeodatus (1162, 1166, &c.); at Groppoli is a pulpit and a hideous figure of S. Michael; and at Pisa and elsewhere there are examples of the work of Biduinus, who also was a Lombard craftsman, though he worked under the influence of Bonannus, the artist in bronze who made the old bronze gates still at Pisa.

If only Dr. Schmarsow had kept to this one school, we could have followed him more easily; but there were others working at the same time, and he jumps backwards and forwards from one to another, till his reader becomes fairly dazed.

At Pisa there was another school (whether

the workmen were Lombards or not does not appear) which stuck close to Byzantine traditions. The Baptistery itself shows Byzantine influence in its design, and still more strongly in its earliest sculpture. Nevertheless, it must be remembered that the architect of it was a Lucca man, one Diotisalvi, who had built S. Cristoforo's at home before (in 1153) he was fetched away to Pisa to superintend greater things. Then, again, there is South Italian influence to be remembered in the person of that Bonannus who made the bronze gates and figured date-palms and orange-trees upon them. Niccolò Pisano used to be thought to have come from that direction, till it was discovered that his "Apulia" was an insignificant district near Lucca. Lastly, though Dr. Schmarsow says nothing about it, there is the influence of French Gothic sculpture to be remembered. The incidents in the life of St. Martin, sculptured in the portico of the Lucca Duomo, are like feeble imitations of the sculpture at Reims or Amiens, resembling in this respect the Coronation bas-relief in the cathedral at Monza. The French influence may have come along the Rhine valley; but it was ultimately French, not German.

Now all these influences have to be divided up and taken account of in considering the very considerable quantity of sculpture with which the portico of the Lucca Duomo is decorated. There are the two piers, with their clustered columns, which separate the three great arches of the portico; there are also the three portals, with sculptured lintels and tympana; and outside (with forelegs on one bracket and hindlegs on another!) is an equestrian statue of S. Martin, which Dr. Schmarsow will no longer allow us to regard as the scarecrow Cavalcaselle represents it to be.

This work our author divides as follows. He gives to the workmen of the Como school of the twelfth century the decorative work on the piers. He gives to Guido himself the central portal. The Months and the Martin Legend he gives to Guido's school, and to a still better workman of the same class he gives the lintel and tympanum of the S. Regulus door. The great group of S. Martin on the brackets he considers to be the highest flight of genius ever attained by any of this Como group of masons. He ascribes it to the middle of the thirteenth century, and thinks that it replaced an earlier group, of which only the bust of S. Martin remains, stuck on a neighbouring bracket and called a woman in the guide-books. Finally, he ascribes the sculpture of the third tympanum and lintel to the hand of Niccolò Pisano about the year 1263.

There is one point worth notice in connexion with the Lucca Romanesque, and with it we will conclude. All that inlaying of the marble surfaces with decorative designs, all the carving of foliation in columns and in spaces in flat relief, and finally the use of columns knotted together as if they were ropes—all these habits and fancies came direct from the East, and their prototypes must be sought among the mosques and palaces of Cairo or Damascus.

W. M. CONWAY.

# CORRESPONDENCE.

## AN ANCIENT INSCRIBED STONE ON EXMOOR.

Foxdown, Wellington: August 21, 1890.

Some time ago I received word from Mr. Charles Elton that Mr. Lloyd W. Page had discovered an old inscription on Sir Thomas Acland's estate, on Winsford Hill, in West Somerset. Mr. Page has inserted a notice of the stone in his recently published work, entitled *An Exploration of Exmoor and the Hill Country of West Somerset*; and I have had the benefit of a drawing by him. But as I could not read the inscription to my satisfaction, I determined to visit the spot. Yesterday our host, Mr. Elworthy, took Mr. Elton and myself to see the stone; nor was that all, for when we reached Winsford Hill Mr. Page was there to lead us to the site.

We soon came to the conclusion that the legend is

CARACI  
EPVS.

The stone is fractured close to the back of the first C and of the first E, so I would complete the reading thus: CARATACI [N]EPVS, with AT conjoint.

Among other points deserving of notice is the fact that the first A has an oblique line meeting, or nearly meeting, its second limb, so that at first sight this would seem, with the A, to form a small conjoint V. The reading of the name would then be CAVRATACI, unless one went further and supposed a letter lost at the beginning, namely S, which would go to make "Scaurataci." On the whole, however, we were inclined to think that the depression near the second limb of the first A forms no part of the writing, so that the more probable reading seems to be "Carataci Nepus."

As to the form *nepus* for *nepos*, this is countenanced by *pronepus* for *pronepos* in the Bodvoc inscription on Margam Mountain in Glamorgan. "Carataci," I need hardly say, is the genitive of Caratacus, which is the reading adopted by the best editors of Tacitus, instead of the gibberish "Caractacus." In Welsh the name became Caratauc, later Caradawg and Caradog. In Irish, on the other hand, the name is now Carthach, genitive Carthaigh, which we have in an Anglicised spelling in "MacCarthy." I mention the Irish forms, as I am inclined to think that this inscription, like the Ogam inscriptions of Devon, belongs to the Goidelic conquerors of the lands on both sides of the Severn Sea. This I infer from *nepus* being used just like the Irish *ua* or *ó*, "grandson, descendant," as in "the O'Donoghue" and the like. In fact, the Four Masters mention no less than four men styled Ua Carthaigh or O'Carthy, of whom three are called chief Ollaves of Connaught. To one of the three the Four Masters give no name but Ua Carthaigh; the same is also the case with their fourth O'Carthy, an abbot whose death is given under the year 1442. This kind of nomenclature is more familiar, to say the least of it, among Goidels than among Brythons; and I am inclined to guess the nationality of the Winsford Hill stone accordingly, though it would have been very gratifying to come across the resting-place of a descendant of the great Caratacus, who made such a vigorous stand against the legions of Rome.

JOHN RHYB.

## THE DAHR-EL-BAHARI MUMMIES.

London: August 25, 1890.

In reference to the very interesting communication from Mr. Herbert McClure, respecting the condition of the Dahr-el-Bahari mummies now in the Ghizeh Museum, I venture to make a few observations.

Mr. McClure informs us that portions of the efflorescence had been submitted to Dr. Fouquet at the request of M. Grébant for microscopic examination and analysis, the result being that the matter was found to consist of thin scales and prisms of crystallised salts, but the particular salts were not mentioned.

Now it would be interesting to know whether the substance referred to was natron—that is, carbonate of soda. It is well known that, previous to the process of embalming, the body of the deceased was steeped in natron for seventy days. The object of this immersion seems to have been to dissolve the tissues and so leave little but skin and bone. The space occupied by the flesh was filled during the process of embalming by bitumen and various spices, the body having been previously washed, doubtless in order to remove the organic matter dissolved by the alkaline solution. Traces of the salt would probably remain, and hence the appearance of the efflorescence, which, though originally locked up by the bitumen, would, in the process of desiccation during many centuries, eventually find its way to the surface. It is probable that the mummies have gone through this process long anterior to their removal from the tomb, and the appearance of the salt now does not seem to justify any fears for their stability under the present conditions.

As regards the risk of exposure to damp, the mummies are safer when housed in the Ghizeh Museum than they could have been at Bulaq, where they would have been exposed not only to the effluvia from the river, but also to the moisture which, during high Nile, percolates through the banks.

It is satisfactory to learn that, on the authority of so able and experienced a scientist as Dr. Fouquet, the efflorescence is declared to be entirely inorganic in its nature, and not the result of any mould or fungoid growth.

As to the final disposal of these wonderful and impressive relics of the past, I may be permitted to ask whether, the laudable curiosity of the learned and a large number of the cultured classes having been gratified, it would not be more in accordance with respect for the dead if they could be once more sealed up and reverently restored to their tomb?

FRANK DILLON.

#### NOTES ON ART AND ARCHAEOLOGY.

OUR readers will be glad to hear that—in fulfilment of the hope already expressed in the ACADEMY—Mr. W. H. James Weale has been appointed to the keepership of the art library at South Kensington, vacant by the death of the late Mr. Soden Smith.

MESSRS. CASSELL & Co. will publish during September *London Street Arabs*, by Mrs. H. M. Stanley (Dorothy Tennant), containing a collection of her characteristic sketches of London street-life handsomely printed. By way of introduction, Mrs. Stanley relates some experiences of "Arab" life, furnishes information as to the mode adopted in making her sketches, and narrates various anecdotes respecting her ragamuffin models.

THE Arts and Crafts Exhibition Society have decided to admit architectural designs at their third exhibition in the coming winter, subject to certain special regulations. The designs—which may be either projects of a finished building, or details of decorative work—must show both an appreciation of the current conditions of architecture and a sense of beautiful treatment; they may be in the form of sketches, photographs, or models; all drawings must be the autograph work of the designer; the sizes recommended are imperial folio and quarto, framed close.

MR. HENRY IRVING, who recently pleaded the cause of the South London Fine Art Gallery, has received from a friend the promise of a donation of £1000, in recognition of the fact of this art gallery being the only one in all London that is permanently open on Sundays. The gallery, 207 Camberwell-road, is open every day, except Saturday, from 3 to 5 and 7 to 9.30 p.m., and has at present a special collection of valuable pictures, lent for a few weeks, including Mr. Wyke Bayliss's large painting of Caen Cathedral and Mr. Long's portrait of Mr. Irving.

THE next meeting of the Royal Society of Antiquaries of Ireland will be held at Strabane from Tuesday to Friday of next week. Visits will be paid to Baronscourt, Donegal, Killybegs, the cromlechs and "giants' graves" at Malinmore, the souterraine and old crosses at Glen Columkill, and the cliff-scenery of Slieve Liag. Among the papers to be read is "Suggestions for the Preparation of a Systematic Catalogue of the Ancient Monuments of Ireland," by Mr. William Gray, a vice-president of the society.

THE annual autumn exhibition of pictures at the Walker Art Gallery, Liverpool, under the management of a committee of the corporation, will open on Monday next, September 1.

THE new building of the Science and Art Museum at Dublin, of which Prof. Vincent Ball is the able director, was to be opened with a state ceremonial by the Earl of Zetland on Friday, August 29. The same building also contains the national library of Ireland, the trustees of which were represented on the occasion by Prof. Edward Dowden.

WE have to record the death of the veteran historical painter, Mr. Charles West Cope, who is best known for his series of eight frescoes in the peers' corridor in the Houses of Parliament, dealing with incidents of English history under the Stuarts. Mr. Cope was born at Leeds in 1811; was elected A.R.A. in 1844, after winning a prize of £300 in the national competition for cartoons at Westminster Hall; and R.A. four years later, when he was at the height of his reputation. From 1867 to 1874 he was professor of painting at the Royal Academy. He died at Bournemouth on Thursday, August 21, in the eightieth year of his age.

THE July issue of the *Journal of Indian Art* (London: Quaritch) is a double number, consisting of illustrations from the Records and Relics of the Late Honourable East India Company, with a descriptive introduction by Sir George Birdwood. The plates are thirty-two in number, executed in Mr. William Griggs's finest style of photo-lithography. They include facsimiles of charters, grants of arms, historic documents, views of the old India House in Leadenhall Street, and of its palatial successor in Whitehall. Of all of these Sir George Birdwood—doubly qualified by his researches among the MS. records, and by his pious veneration for the traditions of the old Company—has written interesting notes, pointing out by the way how many valuable documents have altogether disappeared. Encouraged by his own good fortune in making finds in India (among which was an illuminated MS. of Dante, of the middle of the fourteenth century, which had been presented to the Bombay branch of the Asiatic Society by Mountstuart Elphinstone), he hopes against hope that some of these missing documents may yet come to light. In future numbers Mr. Griggs promises to give reproductions of Clive's own account of the battle of Plassey, and photographs of the early coins minted by the English at Bombay, of the great silver badge worn by the Company's watermen, &c. The price of the *Journal of*

*Indian Art* is only two shillings, and it deserves to be much more widely known than, we fear, it is.

## MUSIC.

### MUSICAL PUBLICATIONS.

From C. Woolhouse we have received:

*Suite*, in D major, for strings and pianoforte, by A. S. Beaumont. A march, a canzonetta, *Piacevole*, serenata, and "Le Contraste," make up the five movements of this Suite. The title is sufficiently elastic to allow of such a heterogeneous group; and, moreover, only the first and last movements are in the key of D. The music is clear and tuneful, and shows a practised hand. The concluding "Gavotte," however, ought not to begin with a full bar; one of the characteristic features of the old dance is thereby lost.

*Fantasia on Scotch Airs*, for violin and pianoforte, by J. J. Haakman (Op. 12). National melodies are welcome, but here the composer merely uses them as groundwork for some showy writing for the violin. It is little more than a drawing-room piece. Mr. Haakman has undoubted talent, but work of this sort will scarcely improve his reputation.

*Nocturne and Capriccio*, for pianoforte, by Sydney Shaw (Op. 23). The first is an expressive piece, Chopinesque in character; the treatment of the principal theme at its return is, however, somewhat commonplace. The second is cleverly written, and requires careful phrasing and nimble fingers.

*Romance-Idylle and Barcarolle*, for 'cello and pianoforte, by W. Noel Johnson, are two short melodious trifles. In both the 'cello part is effective, yet easy.

*Sérénade Napolitaine*, pour violin avec accompagnement de piano, par G. St. George, is in the composer's usual light and dainty style.

*I Know the Hour*, by J. J. Haakman, is a thoughtful, well-written song, and the harmonies of the accompaniment are interesting. In the fourth page the word "waited" is uncomfortably divided.

*Prayer*, a lyrical-legend, by Jno. E. D'Aulby, is a tuneful though sentimental song. The harmonic progressions are not always satisfactory. There is an *ad libitum* part for organ.

*Hail Britannia and We May Laugh and We May Sing*. By Dr. W. Spark. The first is an unaccompanied chorus, clear and straightforward in style. The second, a part song, is smooth and pleasant; but the opening bar for bass voice alone is scarcely happy.

From Hutchings & Romer:—

Twenty Nursery Songs and Rhymes composed by George Fox in two Books. They are arranged as vocal duets, with staff and sol-fa notations. Considerable talent and fancy are displayed in the settings of these familiar rhymes. The melodies are purposely made simple; the part-writing for the two voices is interesting; the accompaniments are easy, clear, and the harmonies good.

*The Road to Angel Land*, by Annie E. Armstrong, is an ordinary sort of ballad; the *forte* chords to the words "Grannie answers gently" are certainly out of place.

*Love will Endure*, by A. S. Gatty, is not a striking song. The opening section in triple time is pretty, but the one following, in common time, and still in the same key, is disjointed and heavy.

*Salerno*, Tarentelle, by A. H. Brewer. This pianoforte duet is lively, but conventional.



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